

*The Profelytish Hercules against the
Mystery of Iniquity :*

O R,

A True Light into the PLOT
O F T H E

French Committee
and its League,

A G A I N S T, T H E
Church of E N G L A N D.

With an Answer to Mr. Bion, Minister.

There is no peace for the wicked, Turn them out, Turn them out.

You feed Foreign and Disguised Serpents: Take your
Money from them, and Distribute it your selves, as
the *Swissers, Germans, and the Dutch* do.

By *Michael Malard* a French Minister, the Author of the
True French Grammar made for the use of the Young
Princesses, and Dedicated to King GEORGE.

Impunitas Peccandi, Illecebra, Phadr.

L O N D O N Printed: And are to be Sold by *Tho. Bick-
erton*, at the Crown in *Pater-Noster Row*, 1720.
Price One Shilling.

The Proceedings of the
Court of Sessions at Glasgow

in the Year 1841

Vol. II



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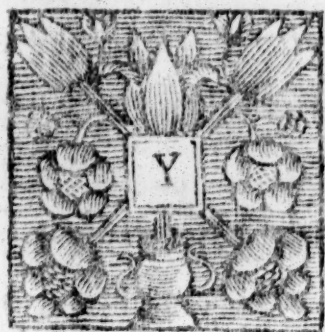
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To the Reverend the Minister of *St. Andrew's*.

Reverend Sir,



O U will, herewith, Receive Her Majesties Brief for the better Support and Settlement of many *Thousands* of Distressed *German Protestants*, who, through the repeated *Irruptions* of the *French*, attended with unmerciful *Exactions* and other *Inhumanities*, have been forced to quit their Native Country the Fruitful *Palatinate* near the *Rhine*. They have chosen to take Refuge here; being induced thereto by the Consideration of the Excellency of Our Constitution, and the Justice and Clemency of Our Government.

The Church of England (to use the Dying Words of one of My Predecessors) *hath been a Shelter to other Neighbouring Churches when a Storm hath driven upon them.* It was such in former Times, it hath been so of late,
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and I question not it will be so in this Instance, in exemplary manner.

Our most Gracious Queen, (the Supreme Governor of It under Christ) hath already, with a very tender Care and Regard, Entertain'd these *Poor Strangers*, and, at no small Expence, Sustain'd them by a present Supply: and the *Good People*, in whose Neighbourhood they have hitherto been, have Comforted them very much by the effects of their great Humanity.

As to *your self* (together with the rest of my Brethren, the Clergy in my Province) I do earnestly, and in especial manner, recommend to you the Promoting of this good and necessary Work. I press You with the fewer Words, because I expect from the Nature of your very Function, that you will use all your good Offices, in setting this *deplorable Case* in a clear Light; in giving according to your Ability; and in doing your utmost to Stir up others to a cheerful and liberal Contribution.

I am Sensible that, in these and the like Cases, divers *Prejudices* do and will arise from the Weakness of some, and the cunning Craftiness of others. You will, therefore, do well, after mature Consideration, to open this matter

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ter judiciously, and to show, as you have occasion, That *the Increase of People is a means, not, of Impoverishing or Weakning a Nation, but of Advancing the Wealth and Strength of it.*

May Almighty God, who is full of Compassion and abundant in Goodness, give Success to these, and all other your Endeavours for the Publick Good. So I heartily wish; remaining with great Truth, and equal Affection,

(*Reverend Sir*)

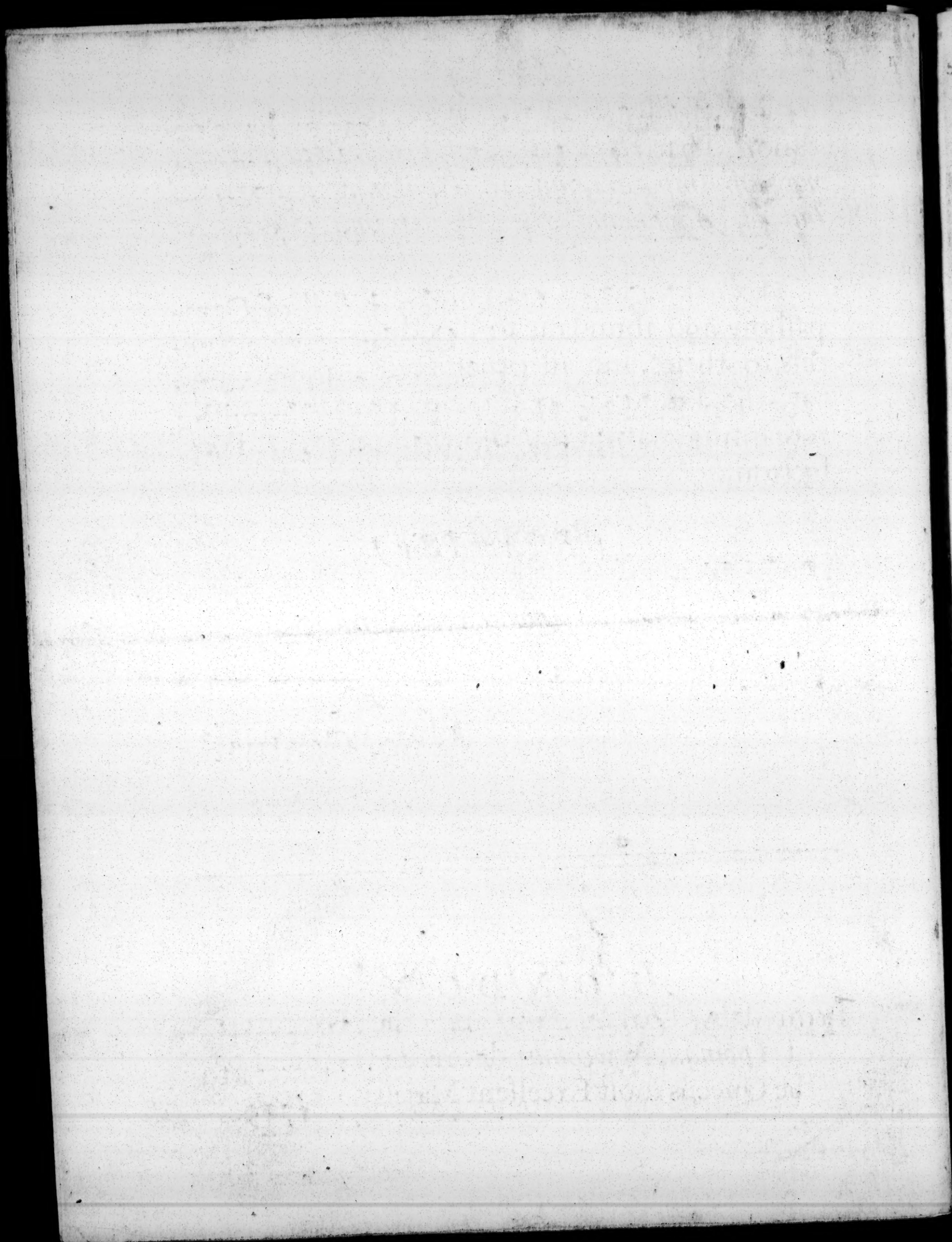
Lambeth, July 6.
1709.

Your Loving Brother,

Tho. Cantuar

L O N D O N,

Printed by *Charles Bill*, and the Executrix
of *Thomas Newcomb*, deceas'd; Printers to
the Queens most Excellent Majesty. 1709.



The Preface.

To the Reader,

THough every Truth is not to be spoken at all Times; however in Weighty Matters belonging, either to the King, the State, or Religion, for fear of a Greater Evil, they ought not to be for ever Concealed, especially, when there is no likelihood, nor any other way, for any Redress of the same: Wherefore I humbly Intreat the Equitable and Impartial Reader, not to be offended at those Truths which he shall read in this Book, remembring the Church of Christ is not free from false Brethren, nor Reprobates. The Author hath but three things in view; the first, to confirm to the King and Parliament, the Truth of the foregoing Book, Intituled, the French Plot found out against the English Church, or a Manifesto, &c. the 2d. to shew them the Cunning and Craft of the said League, to prevent their Trial in the Parliament; the 3d. to procure the Glory of God, the good of the Protestant Religion, and of his Majesty's Kingdoms: that Truth, Justice, and Charity, may triumph over them who trample upon 'em, by putting the 15000 l. ster. of the Royal Beneficence in the Hands of the English Men, to Distribute it by themselves

The Preface.

both to the Lay and Ecclesiastick French Protestants; as also, by Publishing every Year a List Printed of all them that receive a Pension; that, such as are Rich, may be ashamed to receive a great Pension, having no need of it, and that the true Poor and others who stand in want, knowing their Riches and the number of their Servants, may give Notice thereof to the English Commissioners, that they may not be imposed upon by the false Representations of the French Commissioners; and lastly, by making them give an account every Year of the Distribution of the said Money to the House of Lords, which can't be bribed, nor gained by impositions. The French depending by that means on the English Episcopal Men, would respect their Church, live in a good Union with 'em, and the Division of those two Churches united in Faith and Doctrine, except in some few Points belonging more to the Temporal Interest than to the Spiritual, would be taken away in Time: Which would turn to the Propagation of the Gospel, and the extinction of the rebellions in these Kingdoms, the Papists daring no more Blow the Fire to one Party for the Destruction of the other, but on the Contrary, being Edify'd by that Unity, by the Justice and Charity, they should see Flourishing in this Country, - would forsake their Idolatry, and give Glory to God. There would be also Liberty by such a means, to embrace and follow the Church of England; Especially, seeing King GEORGE hath given Liberty for the said Church as well as for the Presbyterian: Whereas the French League exclude from the Royal Beneficence them that profess that Church, tho' they spare some out of Policy.

Moreover the English Distributers considering on one side, that the Ecclesiastick Profelytes have been forsaken hitherto by the French Committee and its League, who minded

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*mind*ed only their Temporal Profit in this Country, by reaping the Charities of the Kingdom, not much caring for the Good of the State, nor for that of Religion; and knowing on the other side, that, no not the Vacant Places of the French Readers of the Common Prayer, were given to the said Profelytes, tho' they have no other Trade to get their Living, but by serving a Church, they would oblige the French Ministers, to give them at least such Vacant Places, for the Edifying the Flock of Christ, and the Converting of the Papists of England: otherwise, they would cut off the said unjust Ministers from their Pensions, who would quickly submit to all that is Just, rather than to be excluded from the Royal Beneficence by the said English. All the Profelytes officiating by such a means in the French Churches, would Challenge the Most Learned Papists and disguised Jesuits of this Kingdom: which would turn in time with God's Blessing to a General Conversion of the Idolatrous Christians who follow the Roman Church, but especially of them who are remaining in England and Ireland.

But yet, Pray, Kind and Gracious Reader, wonder not at the many faults of this Book as well as of my other performances, which I my self am very sensible of, Considering that a Stranger who is crush'd by a Powerful Party, and press'd by his wants, must needs Write in a very great Hurry; therefore I hope you will be so equitable, as to excuse them, and give attention only to the Main Facts, desiring you to put your self in my case for a Moment. I hope also that the cause of Truth and Innocence will lose nothing before the Generous Part of Mankind, by not being defended by an able Hand, and that they will never suffer it, especially seeing that my Enemies have made it almost impossible for me to Defend my self,

or

The Preface.

or at least to do it in the best Manner; besides I have not Money to get always Books Printed against them, nor to answer to them, being already too much plundged in Debts for the Print of the Books I have writ against 'em, in which if I had put one only Lie, they would have made me rot in a Prison through the Money of the Poor: whereas it costs 'em nothing to Print Books against me, or to discredit me in the News Papers by imposing upon the Publick, the 15000 l. being at their Service. Nay, they can fill their Books and Advertisements against me with Lies and Falsehoods, knowing I have no Money to Prosecute them by Law; and so I hope you will take all this into Consideration; that you may not bear a false Judgment of me. I hope likewise the same favour of his Gracious Majesty King GEORGE, relying, as I have done hitherto, on his Equity and Wisdom, which will make him unmovable for Truth and Justice, and Dumb to the Letters which they will endeavour to obtain in their Behalf from the King of Prussia, and their High Mightinesses, through their French League of Holland and Germany, by Imposing upon them.



ERRATA.

Page 11. Line 5 for *Committes* read *Committees*. P. 33. l. 23.
for *Metamorphoses* r. *Metamorphosis*. l. 33. for *had* r. *hath*,
P. 42. l. 19. for *hem* r. *them*. P. 45. l. 35. after *destruction*, add
by *standing*. P. 47. l. 32. after *Sheep* add *feed my Lambs*. P. 50.
l. 18. for *the Mayor of London* r. *the Lord Chancellor*. P. 67.
l. 21. for *Metamorphised* r. *Metamorphosed*. P. 69. l. 2. for *ae*
r. *are*. P. 81. l. 5. for *Chnrch* r. *Church*. P. 91. l. 28. *dele* *for*.

A True Light
INTO THE
French PLOT.

By their Works ye shall know them.

WHEREAS some *French* Refugees have said of the Reverend Mr. *Malard* in *Douglas's Coffee-House* ;

First, that they should Knock him down, when he goeth Home, doubtless to prevent thereby their League from being cast in the Trial before the Parliament being sure to lose their Secret Pensions, as having no need of them, if the *English* should Distribute the Money, and a List was Printed and Published every Year, of all them that are relieved ;

Secondly, That he was an Emissary of the Pope, *tho' the Tree is known by his Fruit, Mat. 12. 33.* and he is Naturalized, nor any Protestant can better speak the Truth against Popery than he hath done in his two Dedications of the True *French Grammar*, in the Dialogues upon King *GEORGE*, the Prince, and the Princess, the Duke of *Marlborough*, Queen *Anne*, upon the Immortality of the Soul, *Italy*, and in the Page 252 of *Religions, &c.* Besides that he hath *the Death of Popery* in the Press, which, according to all likelyhood, the *French League* hath stop't, either by themselves, or by the Papists, he ha-

ving strong Reasons for that, besides a Note of the Printer under Forfeiture of 5*l.* *Ster.* if it was not all Printed in the beginning of the Month of *December* last: And yet there is but a little more than half Printed.

Therefore to prevent their imposing upon the *English* Nation, by some other groundless Slandering against the said *Malard*, especially some of the League having said they would give him the Blow this Week, another way by false Witnesses. Notice is given hereby that the Book of the Discovery of the Plot of the *French* Committee and its League, against the Church of *England*, containeth nothing in Substance, but what is in a Latin Petition subscribed by nine Profelyte Ministers, and Presented by six of them in the Name of the rest, to His Grace the Lord Archbishop of *Canterbury*, at his House in *Westminster*, before Winter, whose Names are these, *La Romeliere* the Inditer and Keeper of the said Petition, *Malard*, *Liegeois*, *Durte*, *Moreau*, *Coulet*, *Guillemin*, *Alvarado*, and *Pineda*, who hath delivered the Copys of the said Book to the Printer, gave him Half a Crown Earnest, and engaged himself for 5*l.* *Ster.* for the Printing of it; but being gained by the *French*, he forbid the Printer some days after to Print any thing upon his account, and Betrayed his Brethren, as *Flau* did at the last Distribution, to make his Fortune, besides that he knew the *French* would have excluded him upon the account of his Marriage, which the Old *Dubourdien* made; that the Body of the Ecclesiastick Profelytes might upbraid him with nothing upon the account of his Daughter's Marriage; had it been a good Marriage, he had prevented it, but he was glad to put the Rope about that Substantial Profelyte's Neck: Whereby the *English* Commissioners may know they have been imposed upon by the *French* in this point, they having Cloaked his Fault, lest he had been excluded by the *English*, and

to reward his Sinful Treachery. They need but see his Wife to be confirmed in this Truth.

But to return to the said *La Romeliere*, he hath the Note of *Mattey*, the false Note of his Counterfeited Name and mine, whereby our Adversaries attempted to get away all the Printed Copys from our Printer, besides some deceitful Papers of the Distribution of the *French* Committee fallen into his Hands: And engaged himself with me, when Betrayed, to pay to the Printer his half of the Print.

And tho' Mr. *Malard* is sufficient to prove the Book, however the said *La Romeliere* will prove his share of the Work for the Confirmation of the same, which he hath promised again in a Meeting of Profelyte Ministers, kept at my Lodging, whose Names are these, *La Romeliere*, *Durte*, *Moreau*, *Coulet*, *Alvarado*, *Malard*, and *Liegeois* who came just when the Conference was done; and the other Profelytes who came not according to their Words, excused themselves upon some Business they had.

Besides that Mr. *La Romeliere* and *Pineda* bid me put in the Book, *By the Body of the Ecclesiastick Profelytes*, saying they had got the consent of the Profelytes; which may be proved by my Oath and by putting them upon their Oath: Had I not rely'd upon their Words, I had got that consent my self; but instead of it, I made them give their consent to the Book in a Conference kept on purpose, as they had given it to a Latin Petition heretofore spoken of; that none of the Company might be frightened by the Thunder and the Terror of the new Vatican of the *French* Cabal, which is challenged to prove before the Parliament, the Lyes which they have told against the Profelytes, *viz.* that after a Profelyte had embraced the Protestant Religion in *London*, he embraced Popery; that he would debauch
and

and get with Child all the Girls and Women of a House, if he was admitted in it; that all the Profelytes are Beggarly Folks, and Rogues, without speaking of many more Lyes which they could not prove in the Trial which I had lately with them, having arrested one of them for the whole Body.

They must also prove that there is any Falsehood in the Book; and tho' they have Lawyers amongst them to overthrow the best Cause, and subtil Ministers to bewitch and dazzle, by their Eloquence, the Eyes of the King and the Rulers, they can never clear themselves, notwithstanding that they bid the Ecclesiastick Profelytes to come one by one into their assembly, after they have threatned them with *Newgate*, and with excluding them for ever from the Royal Beneficence, if they say that they have given their consent to that Book, adding moreover that they have Overcome always, that no Body can stand against them, that we shan't bring to pass what we intend: in a Word making use of fair Promises and secret Briberies, that they all may desert me, as the Apostles deserted Christ, and the Book by such a means, tho' containing but meer Truth, may be no more valued of the King, nor of the Parliament.

For which end they have allow'd to Mr. *La Romeliere's* Children a Loaf *per* Week since the Publishing of the said Book, which is a kind of Bribery, besides what is not come to my knowledge; so that the said *La Romeliere*, for fear of losing that Loaf, neither hath given nor sold any of the said Book to any Body, tho' he hath got Three Hundred and Fifty Copys for his Share.

As for me, they having try'd me the last Summer by one named *Cagnard* to Bribe me, or to make me desist by terror from speaking the Truth against them,

them, tho' I never knew, nor saw before, the said *Cagnard* who came for all that Three times to my Lodging, they come no more to me, knowing I am above Bribery; but they go to the other Profelytes to make them disown what they have approved of: Nevertheless they shall get nothing by that Craftiness, for I will put all the Ecclesiastick Profelytes and other People upon their Oath, to clear my self before God and Men, and to cast the Guilty: And that the more Heartily, that Mr. *La Romeliere* (besides what I know by the Mouth of many others) told me that a great number of *French* Refugees would join with us, and many of 'em came every Day to him to Complain of the *French* Committee, and they would Bless us for ever, if we speak in their Behalf. I don't doubt but they will go to them likewise to make them disown every thing and forbid them to Complain, through the same means.

The Book of the Trial and Conviction of the *French* Committee fully proved Guilty of Maladministration and very foul Practices, Published in the Year 1708, by My Lord Chancellor's Order will be also produced; tho' they were saved by the late Archbishop of *Canterbury*, and late Bishop of *London*, lest their Reputation being exposed, had somewhat hindred the Fruit of the Gospel, by reason of which they were contented to turn out the most Guilty, and to name six new *French* Commissioners; but we hope the Parliament will not forgive them a second time: The rather they suffer only those Profelytes to Preach, whom they believe to be for their party, as having Embraced and Preached the Protestant Religion in *Geneva* and *Holland*.

It hath been also observed, that those that have been excluded or diminished from the Pension, are such

as have been the cause of the introducing *English* Episcopal Commissioners in the new Committee, or have Marry'd *English* Women of the Church of *England*, or else who receive the Sacrament in the *English* Episcopal Churches, put on the Gown, embrace or profess openly the *English* Church, tho' they spare some out of Policy : Nay, the Nephew of Mr. *Meinard* Minister, the Head of the *French* Commissioners spake of a private Person that he could not be put in the Pension, because he had Marry'd an *English* Woman, which argues a Sin of Ingratefulness in 'em, seeing they receive the Money from the *English* Nation : and all this being joined together with the proofs and facts of the Book of the *French* Plot found out against the Church of *England*, implyeth a secret union of the *French* League, against the Church of *England*, and consequently a secret Plot or Conspiracy.

Now some Body will ask me how it is, that the *French* League gaineth some Profelytes and break their Union, when their Fall is near at hand : I answer that it is, because besides the Extream necessity into which they reduce them, besides their threatnings and promises, they give them some Shillings, when being forced by Hunger and other Necessities, they go to Beg in their Churches ; whereas they don't take much notice of 'em at the Doctors of Parishes, or in the *English* Churches ; because those Crafty Refugees have given a bad Character of them, and say they provide for all the *French* that are in want, on purpose that the Profelytes being forsaken by the Church of *England*, may hate her and write against her.

Thus they Constrain every one, by relieving them a little, or by Starving them, to stick to their Church ; which could not be, if the *English* Men had the Money in their Hands, and should Distribute it themselves.

they

they must maintain their Church by Lawful ways and not by Unlawful, by being Honest Men, and not by being Unjust and Wicked, nor by Lying, Slandering, hindring the Profelytes from getting their Living in private Houses, by Killing them by Famine, when they see they Incline or are for the Church of *England*, even as the ancient Pharisees and Elders of the Jews Killed all the Prophets whom God sent to 'em, when they were against their Temporal Advantage by Condemning their Unjustice, Uncharitableness, Secret Robberys, Deavouring up of Widows, Orphans, and Poor; which Ancient Pharisees and Elders have found new Successors in this Foreign League to the great Scandal of all the Christians who are in this Countrey.

Nay, they have Preached in their Sermons against us, to set on Fire the minds of all the *French* Refugees against us; that they may not speak well of us in Private Houses, but rather ill; and that they may not dare neither help us, do us Service, or procure us Customers, for fear of incurring the Leagues hatred, and consequently of being cut off from their secret Pensions with all their Relations. Is that the Character of good Ministers who forbid Slandering in their Sermons, and Slender themselves; who recommend Justice and Charity to Men, and are empty of the same themselves: had we a Church of our own, they would not be so bold in their Sermons, nor in Private, to speak ill of us; we would contradict 'em in our Sermons by clearing our selves in the minds of our Hearers. I don't doubt but some judgment of God will fall upon the *English* Nation, if they suffer any longer the *French* League to do such things.

They have been also the cause of a new sect of People foaming and shaking their Head, making other motions, and becoming furious (even as the Oracle of *Delfo*, or Priest of *Apollo*) introduced into this

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Country

Countrey by *French* Refugees, who seeing the late Archbishop of *Canterbury* and Bishop of *London* had saved the Guilty, for Prudent Reasons unknown unto them, and that they could not get the Justice which they expected, neither from their *French* Church, (the League which they knew to be Unjust, Cruel, and Tyrannick having prevailed,) nor from the Church of *England* which was imposed upon by the League, they parted from those two Churches, and instituted a new one; which weakeneth and wrongeth very much the State and the Religion. *England* must give Thanks to the *French* Committee for it.

It is superfluous to say that they are secretly united with the *English* Presbyterians to whom they are owing of their Reign, and of their going on to drink the Blood of the Poor, that cryeth vengeance to God to this day; which is a burning shame for the *English* Presbyterians to protect those Ravenous Birds; But what do I say, they are imposed upon by the Hypocrite and Lying Body of that Dark and Black League: and if care is not taken, they will prove the worst to the Church of *England*, as being false Brethren, and covered Enemies mistrusted by no body, who keep secret Correspondence with the *French* League of *Holland*, *Berlin*, and *Switzerland*: For being Foreigners and Refugees, they are all but one for their Temporal interest and of the same Church and as much hating the Church of *England*, as they did in *France*. They have changed Country, but not Skin nor Mind. They please all the Dissenters, and all the Dissenters are for 'em, especially the Papists, because they destroy their Popish Pastours and Priests, who turn Protestants.

Anglia Principiis obsta.

Successus improborum Plures allicit.

Wherefore it is better and safer for the *English* Church

to take the 15000 *l.* Sterling *per annum*, from the Hands of the *French*, and put it in the Hands of the *English* Men, the Number of the *English* Commissioners chosen for the Committee Established for the Relief for the Profelytes, being more than sufficient for the two Committees, to Distribute the said Money to the *French* Refugees both Lay and Clergy-Men, and to the Profelytes.

Estote Prudentes sicut Serpentes, & simplices sicut Columbae.

In short of what hath been said heretofore, one ought to infer that it is better that the *French* League should depend on the Church of *England* than the Church of *England* on a Foreign League : Therefore Considering that tho' I am an unworthy Child of God, as having Taught and Practiced Popish Idolatries and Superstitions, instead of Worshipping, Calling upon, Asking, Thanking, Praising, and Serving one only God, and that I have been exceeding Zealous against the Enemies of Popery, I was obliged in Conscience as a Faithful Servant in the Lord's House, and a Faithful Subject to King *GEORGE*, to prefer the Love of God, the Publick Good of the State and Religion, and the Interest of his Gracious Majesty King *GEORGE*, a most worthy King of the true *English* Men, before the Temporal Good of any Private Person, or of any Hypocrite, Unjust, and Wicked party whatsoever : Thus being moved by such urging Motives I published the *French* Plot found out against the Church of *England*.

Objection.

I own that the *English* Money of the 15000 *l.* *per annum* ought by right to be in the Hands of the *English* Men, it belonging to the *English* Nation; and that not only the Distribution of it is due to them, but that it is also an affront put

upon the *English* Men to trust Foreigners with it, rather than them, as if they were Rogues, especially seeing that those Foreigners have abused that Money so long and so often; but as for the Publishing of a List Printed every Year, of all them that receive a Pension out of that Money, it would be exposing the *French* Refugees to contempt, and to sound a Trumpet which is forbid in the Scripture.

Answer.

Not at all. 'Tis dust you will fling into the Great ones Eyes to prevent the Blow. True Protestants Despise not them who stand in want for a good Cause; neither ought exiled Folks for Religion's sake be Proud, but Humble, Considering 'tis their Sins that have drawn that Flail of God upon 'em: And when the Scripture says the Trumpet must not be sounded, it speaks not of the Publick Charities given by a King, or by the Government to a Foreign People who come for Refuge to them, but only of Particular Charities made by a Private Person to a Beggar, or to Poor shameful Persons of his Country; that he may not lose the Fruit, nor the Reward of his Alms through the vain Glory which he might have by making it Publick.

Lastly, because the League charge the Ecclesiastick Profelytes with being impatient and violent, cut off the Pension from their *French* Refugee Ministers and Elders, and make them beg, as they do to the Profelyte Ministers; and we shall see how they will like it, and if they will be as Patient and Moderate, as the Profelytes.

To Conclude, like as the late Archbishop of *Canterbury* paid at first the *French* Refugee Ministers, when they had shaken off the Yoke of the *French* Commissioners, so may it please the King and Parliament to let His Grace this present Archbishop of *Canterbury*, or His Grace the Lord Archbishop of *York*, or else any other Private *English* Person by their order,

der, Pay the Profelyte Ministers: Which will turn to the Benefit of the Church of *England* and of the whole Kingdom.

Neither is it fit to hearken to the Papists, or to the *French* Refugees thereupon. For, the former ruin the Reputation of the Profelytes that their conversion may work nothing upon the mind of their Flock in order to Retain them in Popery, and for fear they would turn Protestants, and the latter do it for their Temporal Interest, and because they hate inwardly the Church of *England* that feedeth them. Give me leave also to tell you that the *English* Presbyterians, and the Lutherans will not speak well of the Profelytes neither, but will believe presently and rashly all the Lyes that the Papists and the *French* Refugees shall spread against them, because they have not Embraced, or Profess not their Church, Men believing and judging commonly according to their Interest, and not according to equity: Wherefore all Spiritual and Temporal Lords, Magistrates, or Gentlemen of the *English* Church, are humbly desired not to believe blindly for the future what the said *French* Refugees, Papists, or any Dissenter, shall speak against the Profelytes without Proof, but to believe only the *English* Men, at whose Houses they have Taught, of whom they are Known, or in whose House they Lodge.

Mat. 7. 5. *Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.*

F I N I S,

Advertisment.

NOte, that the League hath used a craftiness to prevent their Trial in the Parliament, by bidding some Profelytes give their Oath before Mr. *Lamothe Blagny* a French Justice of the Peace, belonging to the League, against whom I have also an Action of 50*l. Ster.* having many Substantial Witnesses against him, by reason of which both he and the Old *Dubourdiens* Minister, against whom I have a like Action, have done all along what they could, to ruin me, that I might never have Money to prosecute them by Law ; but as it is a nonsensical Oath, which doth nothing to the Question, and which those Profelytes would not have given neither (except in the Parliament or in the Trial) if the League had not constrained them to it by saying, that no Money should be given them, unless they would give it ; and by which nevertheless they intended to put out of conceit, and to baffle the first Heads of the Realm, that the just Complainers might be rejected by the Parliament, and no attention given them, by making the said Book suspected unto them, by representing doubtful one onely thing in a whole Book, viz. these Words put in the Title (*By the Body of the Ecclesiastick Profelytes*) which nevertheless will be rectify'd and proved; for this Cause the King, the Parliament, and all the Spiritual Lords, who are engaged both by Honour and Conscience, to see clear by themselves in this weighty matter, are humbly besought to put upon Oath all the Profelytes, if that which is in the Book intituled, the *French Plot* found out against the *English Church*, that's, against the Church of *England*, is not true according to their best Know.

Knowledge and Conscience ; and it will be seen they all will give their Oath, that it is true: But as the League could advise some with Briberys to say they understand not *English* enough to answer to the question made by the Judges to 'em about the Book, the King, the Parliament, and all the Bishops are also humbly besought to put such ones upon their Oath, if what is in the said Book, is false; there will be none who will give his Oath that it is false.

In fine, to prevent any excuse, I'll carry a faithful Translation of the said Book into *French* to His Grace My Lord Archbishop of *Canterbury*, that it may please him to get 15 Copys of it written, to send to 15 Ecclesiastick Profelytes; that each one of them may have one to read in his Mother Tongue before they appear in the Parliament, viz. to Mr. *La Romeliere*, *Liegeois*, *Coulet*, *Durte*, *Moreau*, *Alvarado*, *Clemaron*, *Charboneau*, *Beaumortier*, *Bion*, *Rouire*, *Pineda*, and *Flan*, who complained very much of the *French* of the League to Mr. *Vanderegen* the King's Chaplain, and carry'd strong Writings to My Lord Archbishop of *Canterbury*; which he read to me before His Grace's Door.

Mr. *La Romeliere*, *Durte*, and *Rouire*, have also represented their grievances, and that of the other Profelytes against the *French* League to Mr. *De la Pillioniere* who may be put upon Oath in the Parliament: Nay, the said *La Romeliere* said, he would stand for the Book to the Blood many days after the Publishing of it.

His Grace is besides intreated to bid Mr. *La Romeliere* to deliver to him the whole original in *French* of the said Book, which is remaining in his Hands, with the Latin Petition before mentioned, Subscribed by nine Profelyte Ministers (for, who hath Subscribed and given his consent to the said Petition, hath Subscribed and given his consent to the Book, as containing nothing more, but the Proofs of the three Articles of the same Petition;) and suppose Mr. *Pineda* had not got the consent of the Profelytes

Profelytes to the Book as he told me he had got it with Mr. *La Romeliere*, he then perhaps designing to betray to be rewarded for ever by the League, such a Lye could not wrong at all the Truths of the Book, but only the Traytor who gave his consent to it with Mr. *La Romeliere*, as also Mr. *M. C. G. A. &c.* and he urged me the most, after he had given the Book to be Printed, to mind only to get it Printed the soonest it could be, Witness Mr. *La Romeliere* who afterwards may be put upon Oath in the Parliament about the truth of the two originals, and the Subscribed Profelytes likewise for their Subscription.

Thus, neither the Eloquence of the *French* League to whom all the *French* Refugee Ministers belong, tho' Dissemblers, against *Gal. 2. 12, 13, and 14*, Nor their Gold, nor their cunning shall be able to hinder them from being Cast in the Trial before the Parliament, tho' they have perhaps sent already a Deputy to *Holland* and to *Berlin*, to make all their *French* Refugee Ministers to meet, to obtain a Letter in their behalf from their High Mightinesses and the King of *Prussia*, to King *GEORGE*, as they did in the time of the Act of Queen *Anne*, Pass't in the Parliament against the Dissenters, the Old *Dubourdien* Minister having been their Deputy, whereby he shewed openly, that neither he, nor the *French* Church of the *Savoy* was of the Church of *England*.

An ANSWER

To the Certificate, Subscribed by Mr. *John Bion*, an Ecclesiastick Profelyte, *French* Minister at *Marybone*, against the Book entituled (*the French Plot found out against the English Church, or a Manifesto, &c.*) inserted in the *Flying-Post*, of Thursday, February 6. 1718.

IF by the Permissive Will of God I had been Dead before the Publishing of a Cunning Letter Printed in the said *Flying Post*, Annexed to a Certificate Subscribed by the said Mr. *Bion*, an Instrument made use of by the League, as a less Suspected Person, the whole *English* Nation, especially such as never read the Book above mentioned, had believed really the *French* League was in the right, and the said Book a Piece of Imposture; but by a special Providence a Gentleman of my Acquaintance, having acquainted me immediately with it, and then having read it my self, I desire the Publick to suspend their Judgment for the future about such and other fraudulent Writings that come radically from the League, till the Trial cometh, if they won't be deceived.

The League knew the meaning of the Names of the Profelytes put at the end of the Book in Question, as also the meaning of these Words (By the Body of the Ecclesiastick Profelytes) seeing I had declared it before and after the Publishing of the Book.

First, Before the Publishing, in an appointed Conference at Mr. *La Romeliere's* where Mr. *Pineda* was, the said *La Romeliere*, *Durte* and *Moreau* being present.

Secondly, After, in a Meeting at my own Lodging where-

C

in

in Mr. *La Romeliere*, *Durte*, *Moreau*, *Coulet*, and *Alvarado* were.

Besides that, I said the same to Madam *La Romeliere* a *French* Refugee Woman, about that Question, who with Mr. *Pineda* a *Spanish* Priest turned Protestant, doubtless have told it again to the League, as I could demonstrate it; but the *French* of the League carry themselves according to their usual Craft, as if they were ignorant of the above said Articles.

This is therefore what I said thereupon.

I said that the said Names written at the end of the Book, signify'd not, that they all had Subscribed or given their Consent to the said Book, seeing Mr. *Renoult*, the Author of the Book entitled *the Vindication of the Profelytes*, Sold at Mr. *Delage's*, in *Loyd's Court*, the next Door but one opposite to *St. Giles's Church*, named therein, could not Subscribe, nor give his Consent to the Book, living in *Ireland*, and not knowing whether the League hath mended, or no; and that the other Profelyte Ministers named therein wanting nothing, nor having ever asked for any Relief, as Mr. *Vanderegen* the King's Chaplain, &c. knew not their Tricks, Injustices, nor situation of mind, for which reason they could not Subscribe it, nor give their Consent to it.

But the Chief Aim in the Representing of all those Names, was to shew to *England*, how many workers there would be for the Vineyard of God, if most of the Profelytes were not turn'd out from it for want of Subsistence, and what wrong the League doth thereby both to the State and the Religion.

That I put in it their Names also; for as much as they hide from the *English*, that they are Profelytes, as if their Conversion was a Crime, because of the ill Name
which

which the *French* Refugees have raised upon the *Pro-*
felytes; to the end that they may not for the future
Cloak, what is Glorious for 'em to divulge any where,
as to have received such a special Grace from God.

I added moreover, that if all those whose Names are
Printed at the end of the Book, had Subscribed and
given their Consent, I would have written according to
the Custom of every Countrey on this wise (*Here are
the Names of all the Profelytes who have Subscribed and
Consented to the Book, &c.*) which I have not done:
But which Names of those that are mark't in the same
place, have Consented to the Book, it would be proved
and known in the Trial, knowing too well, that if I
had not Concealed, or promiscuously put them amongst
many others, the *French* Commissioners would stop
their Money, which was ready to be Distributed to
them, and so Starve them before hand; for their Cu-
stom is to Punish a Person, by taking their Pension
from them, before his Pretended Crime, or Riches be
proved: which Crafty, Unjust, and Barbarous Custom
ought to be abolish't, as being the Cause that every
Honest Man bendeth, some Betray, and others disown the
Truth, rather than to be Murdered by them through Hun-
ger or Prison for Debts, and so become Self-murderers.

But to bring still a clearer Light to the same matter,
about which I had explained my self enough before those
whom I knew would Relate every thing to the League,
to let them know that I will proceed in all things by
Lawful ways, and not by Cunning or Subtle Cheats, as
they do, I declare again that by the Body of the Eccle-
siastick Profelytes set in the Title of the Book, is mean't
nothing else, but the Body of the Ecclesiastick Profelytes
who are Relieved, or have been unjustly excluded from
the Royal Beneficence.

I have put also (*Printed for the Ecclesiastick Profelytes*)

meaning Printed for the Six Ecclesiastick Profelytes who have Contributed towards Printing of the said Book, either by Ready Money, Note, or by having Bound themselves to the Printer, to indemnify them with the Money that would come from the Sale of the said Book, after a sufficient number had been distributed to the Parliament and Bishops.

Mr. *Bign* is then very much in the wrong to Disgrace me openly, without sufficient Grounds; for in that he says in the said Certificate, *The Author in the Title and the 13th. Page seemeth to insinuate I have Subscribed and given my Consent to the said Libel, &c.* he himself insinuateth sufficiently that the thing was doubtful to him; and so Justice and Charity required him to come to me, or to send me a Letter by the Man he sent to my Lodging, to Buy the said Book: Seeing he had seen my Direction a little beneath his Name, and I would have satisfy'd him by giving an account of every thing: But as he is a great Politician, he would not let such an opportunity escape to get for ever the Friendship of the League, that he may one day be made a Member of the *French Committee* by them, as Mr. *Dargentueil*, or be promoted to be the King's Chaplain at their Recommendation through Mr. *R ——— n* and *B ——— t*, but he can't be promoted by them to any Doctorship, or Bishoprick, because he don't understand *Englisb*. You may observe also, that in the above related Words of the same Certificate, he hath made two faults; the 1st, he hath put (*in the 13 Page*) whereas he should have said (*in the 43 Page*) a Sign he is not the Inditer of the Certificate, but only the Subscriber of it. The 2^d, he hath said (*a Libel*) whereas he should have said a small Book; unless he will call it also *a Libel*, the Printed Truths in the New Testament, spoken by *John* the Baptist and *Christ* against the Ancient Pharisees with sharp Words, the stronger to move People's Mind, that they might not be Bewitch't

not

nor imposed upon by their Charming Eloquence, fawning Behaviour, Smooth and Hypocritical Words, &c.

The said *Bion* the better to please the League, calls also the said Book *the Production of a Distemper'd Mind*, I forgive him those Words, as being not of his own Production, he having acknowledged my Book of the last *July* to be true, begged some more of me to carry to some Lords, saying of the *French* Commissioners, they must restore me the Pension, and he acknowledged me all along an Upright Honest Man, as also took always my part, even in the Presence of Mr. *Behem* the *German* Minister of the King's Chappel, a Commissioner of the new Committee established for the Relief of the Profelytes. Nay, he told me of the *French* Committee since my being Marry'd, *that they were all Rogues*, and his Wife a *French* Refugee Woman told me, they would Burn all the Profelytes: Both which I can give upon Oath, as also that he said to me that the *French* Consistory of the *French* Church of the *Savoy* in the *Strand*, was the Papal Consistory; insomuch that he being put upon Oath in the Parliament, will prove a good Witness against the League, because then he will put off his Policy and Carnal Prudence.

But as the League terms me a Man of a Distemper'd Mind, and Mr. *Bion* hath Subscribed it, it were to be wished that both they and the said *Bion* were of such a Distemper'd Mind, for their Spiritual Good. I wonder the League does not spread abroad that I am a Mad Man, as they did in the time of the late Bishop of *London*, and as they attempted it after the Publishing of My *French Grammar*, *Paul Vaillant* a Bookfeller in the *Strand*, over against *Southampton Street* in hopes to be rewarded by the League, having carry'd himself in this as a valiant Champion, but without any success, the *English* Men knowing very well, that a Mad Man is not able to make such a good, learn-

learned, and really compleat work as the *True French Grammar*, without speaking of several other Books and Works that I have writ in so short a space of time.

Now speaking of Mr. *Vaillant*, it won't be amiss to relate this, to let the World know what sort of Christians and Refugees there are amongst 'em: Being come one Day into his Shop, I found him in the Company of two Gentlemen, one of 'em speaking as bad as possible against the Protestant Religion by pitiful Reasons brought against several of its Points, and yet the said *Vaillant* respected him and reproved him not, but comply'd with all that he said: Wherefore I undertook to Confute him, but Mr. *Vaillant* Presently silenced me, and bluntly turned me out of his Shop, saying, *he would have no Disputes about Religion.*

There is another Truth that pretty well matcheth the foregoing, whereby they prevent the Papists from turning Protestants: which nevertheless I'll declare by word of mouth at the Tryal, Prudence allowing me not to put it in Print.

As for the Rash and Uncharitable Person who is the vanguard of the Certificate, and hath basely taken the Liberty to be a Second to Mr. *Bion*, to charge me without Proof of a Notorious Fraud Committed by me in the *French Plot* found out against the Church of *England*, even without naming that pretended Notorious Fraud, doubting, if I am a true Profelyte, tho' I have embraced the Protestant Religion in the *French Church* of the *Savoy* in *London* for these 13 Years, tho' I have perhaps better proved my Ordination, Pastoral Functions, good manners, and Family, than any Profelyte whatsoever, and never concealed my Country nor Family, nor could the League ever prove any Crime against me from my Birth hitherto, I think him not worthy to be answer'd throughly: seeing he calls me moreover a Hot-headed Party Man with-

without doing so much as Subscribing his Name; so weak and Dissemper'd is his Cause: Nay, it would be a Discredit for me, because an Honest Man is not asham'd of his Name; for he may say as much of the Best, the Meekest, the most Moderate and Wisest Man in *England*, without fear of Punishment, seeing he keeps out of the sight of the Enemy; wherefore I spare him for this time.

Hostes fugientes nolite Trucidare. Lyc.

Now, for as much as they have reported that I have written against them only, because I have been excluded from the Royal Beneficence, I take God to Witness in the most Solemn Manner, that if I had no other reason, than that, I had been contented only to shew their injustice to my right and Lawful Superiors; that I might be righted by them: therefore I desire all honest People to be thoroughly perswaded that I have made no Book, nor carry'd or sent any writing, any where, out of Revenge for that and the sufferings I have undergone from them for these 13 Years, but only out of Charity to myself, and the Lay Profelytes, and especially for the Ecclesiastick Profelytes; as also for the Poor *French* Refugees oppress'd, but above all for the Glory of God, and the Propagation of the Gospel, with so much the more Reason that they filled up their Measure by the last base Trick they play'd on me, to starve me out of Envy and Interest; because I have made a *French* Grammar, which is Glorious to the Protestant Religion, useful to the Publick, advantageous to the State, and approved by the King, and the Royal Family; but especially, because they know I have a Book in the Press in which the falsehood of Popery is evidently demonstrated, and the Truth of the Catholick Religion, now adays called Protestant, evidently Confirmed.

Is

Is that, Pray, an Encouragement for a Profelyte to work for the Religion and the State to have his Subsistence cut off for such a good work by Disguised Persons, and Christians only in name? I believe really in my Conscience some of them have all along reaped the Gold of *Rome* to destroy or make turn back their Priests or Pastours who turn Protestants.

But to Return to my first Subject, I own that if they had not done this last Injustice to me, I might perhaps have try'd them six Months, or a Year longer, to see, if they would amend, before I had written so openly against them, being not ignorant of the Malice and Strength of that Iron, (that invincible and irresistible Power) as they call themselves, unknown to the Church of *England*, and still much more, to them who profess it; but I did it sooner considering I might be prevented by Death, and had been by such a Delay, accountable before God, of the Blood of the Poor, but especially of the Profelytes, the most worthy Objects of the Compassion of the *English* Nation.

Besides I was urged by a Scruple of Conscience to follow the Example of Christ who exposed his life for Truth and Charity, considering the Disciple is not above his Master.

Furthermore I considered that they have not only imposed upon the Temporal Lords, but also upon the Spiritual, nay, upon the whole Church of *England*: For they have got many Ordained Deacons by the late Bishop of *London*, through their fraudulent Words and Recommendation, who don't understand *Latin*, nor are able to work in the Vineyard of God, being no Philosophers nor Divines, and consequently unfit to be Ordained, which they have certainly done in Derision of the Ordination made by the Bishops of *England* and their Episcopal Church.

And

And then they let their three Leagues beyond Sea know such a thing, who acquaint their *French* Refugees with it, and these, the Foreign Nations amongst which they live, to give them an ill Idea of the Church of *England* and her Bishops; that they may take no fancy for her. Which ruineth that Church in the Minds of all the Inhabitants beyond Sea; and so they serve the Church of *England* beyond Sea, as they serve the Profelytes here, even by relating many false things of her, such as these, that the Bishops have Crucifixes and Confession in *England*, as in Popery, &c.

As I have been forced away from *England* by the League through Necessity, and by their Persecutions, because I had preferred the Church of *England* before theirs, they having moreover blown up my Reputation by abusing the Censures of the Church, that no *French* Refugee should dare help me, or employ me in any thing, and having given me no more than 50 Shillings instead of Ten Pounds, ordered to me by the late Bishop of *London*, after I had forced them to restore to me my Testimonys which they had deny'd, I got thereby a full Knowledge of the Intreagues, Cunnings, and Artifices of their three *French* Refugee Leagues, having been obliged by reason of that to live in *Holland*, *Berlin*, and *Switzerland*, where I could never be settled in the Pension to be able to Subsist, those three *French* Leagues who are but one with that of *London*, and keep secret Correspondence amongst them four, having always opposed it, and bidden me to return into *England*, to the Church wherein I have embraced the Protestant Religion, which ought to relieve me, saying the Money of the Nations beyond Sea was for such as had embraced the Protestant Religion in their own Lands. However His Excellency my Lord *Wilding*, then the first of *Bern*, with My Lord *De Graferid*, gave me a Letter of Recommendation

tion for Mr. *Aufrere*, Minister, letting me know by Mr. *Chifelis*, that neither he, nor the Lord *De Graferid*, had ever given any Letter of Recommendation to any Profelyte, but to me.

As therefore Mr. *J. A. Aufrere* Minister, never restored to me that Letter of Recommendation, after I had delivered it to him, he having said to me Mr. *Armand Dubourdien* Minister had taken it away from him, I can't insert it here for a proof of my Probity, but instead of it, I'll give here the True Copy of a Letter which Mr. *Zeller* the Head Minister of *Zurich* wrote to me, which is is as follows.

Præstantissime Domine *Malarde*,

21 Febr: *Berna* ad me datas accepi, Petitioni tuæ Satisfactorius, Excellent: atq; Celeberrimum *D. Scheuchzerum* Medicinæ Doctorem, Nobilissimi *D. Wildii*, Secretarij Profelytarum apud *Bernenses* Dexterrimi, amicum singularem, ut pro te Scribat, exoravi. Ad hunc *Wildium* interea scias pro te Missurum, pro suo in me Favore atq; in Profelytos amore, Promerit: quæ proficientes tibi sint animitus precor. In Posterum, si quid ad me Scribere velis, Cave in Inscripti-one ponas, superintendant de la ville de *Zurich*: Ridicula hæc inscriptio, potius sic Scribas, Ministre *D. S. E.* nec aliter. Inferius quoque verba adulatoria mihi exosa omittas. Perferas Dura; Doctor hic tibi proderit. Deus purè invocatus semper tibi aderit, nec unquam te deseret. Perseveranti ad finem usque Corona dabitur. Deus te Spiritu suo magis, magisque in veritate Confirmet atque sanctificet.

Tiguri, d-1- Martii, 1710.

Tui Studiosissimus

Petrus Zellerus.

But.

But, because they have pinch't my Reputation very much in the *Flying-Post*, I think it will be very proper to undeceive People who may have read that Paper, or don't know me, by producing 8 Certificates of my Behaviour and Constancy in this Countrey, five of which are taken out of the Enemy's Quarter, and the others, from Honourable *English* Persons.

The 1st. CERTIFICATE.

Je me suis informé de Mr. *Michel Malard*, et j'ai appris par des Personnes Intelligentes et dignes de foi, qu'étant soumaître chez Mr. Lefevre, il s'est bien acquité de cet emploi, et qu'en toute autre chose, il a aussi tenu une Conduite fort Reguliere. C'est la Déclaration que je fais avec Plaisir. A *Londres*, le 1er. de *Juin*, 1710.

P. Rival Ministre de la Chapelle Royale
Françoise au Palais de *St. James*.

The 2d CERTIFICATE.

Je soussigné Certifie sur le Rapport de Personnes de Probité, que Mr. *Michel Malard* est un homme de bien, ayant vécu Chrétiennement depuis environ huit ans qu'il a embrassé notre Ste. Religion sans avoir rien commis, qui soit indigne de son Caractere. En foi de quoi j'ai signé le present Témoignage. Fait A *Londres* ce 26 *Mars*, 1714.

Jean Blanc Ministre de l'église
Françoise de *Leicester-fields*.

The 3d Certificate.

Je Certifie que Mr. *Michel Malard* a embrassé notre Religion, il ya environ huit ans, et je n'ai pas appris que depuis qu'il est parmi nous, il ait rien fait qui soit indigne d'un honête homme et d'un bon chrétien. Fait A *Londres* le 26 *Mars*, 1714.

E. Lions Min.

The 4th Certificate.

Monsieur *Malard* *Profelite* m'ayant déclaré qu'il avoit besoin d'un Témoinage, pour avoir part à la Distribution de quelque somme qui est entre les mains de Milôr Evêque de *Bristol*, je Certifie que je le connois depuis Long-tems pour un fort bon homme, qui a fait ce qu'il a pu jusqu'ici pour vivre; et qu'il est dans une fort grande pauvreté. A *Londres* le 30 d' *Aout*, 1714.

J. Graverol, Ministre.

The 5th Certificate.

Je Déclare Connoître depuis six ans Mr. *Michel Malard*, qui fut reçu publiquement à l'abjuration de l'Eglise Romaine dans l'Eglise françoise de la *savoie*, qu'il est resté dans cette ville en plusieurs conditions, où il a fait son devoir. Bien loin d'avoir reconnu en lui aucune chose mauvaïse, Je l'ai trouvé en toutes choses fort honête homme, ayant la crainte de Dieu, incapable de faire rien qui ne soit approuvé des Conditions, où il sera placé. Fait à *Londres* ce 24. *Mai*, 1710.

Grongnet Ministre de l'Eglise du *Black fryar*.

The

The 6th Certificate.

These are to Certify that I have known Mr. *Michael Malard* about a Year. He was recommended to me, as a fit Person to Teach my Son *Latin* and *French*, which I think he is Master of, and hath a very good Method of Teaching. I do believe him a very good and honest Man by his discreet and Civil deportment, while he Taught my Son: Witness my Hand at *London*, the 21 of *Jan.* 1714.
5

Gilb. Elliott.

The 7th Certificate.

This is to Certify whom it may Concern, that I have known Mr. *Michael Malard* these three Years that he Taught my Nephew, being recommended to me by some Credible Persons that knew him Nine Years ago; during which time he hath carry'd himself as an Honest Man and a good Christian: As Witness my Hand. *London*, *Jan.* the 24th. 1714.
5

Co. Walkling.

The 8th Certificate.

These may Certify all whom it may Concern, that Mr. *Malard* a *French* Clergyman hath Taught my Son a Considerable time, being by several Persons of Quality recommended to me, as a good *French* and *Latin* Master, as well as a very *Honest Sober Person*, and hath
acquitted

acquitted himself accordingly during the time he was my Son's Tutor. Given under my Hand the 12th of January, 1714.

Eliz. Wandisford.

1 Objection.

Though a Profelyte doth nothing outwardly unworthy of an Honest Man and a good Christian, however he may be a *Papist* inwardly, and an *Emissary* of the *Pope*, under Pretence of having embraced the Protestant Religion.

Answer.

If any *French Refugee Minister* would say so to any Popish Priest, he would answer him, that, either he understands not the *Roman Religion*, or he deserveth to be sent to *Bedlam*, and for ever forbid the Pulpit; for every one knows in *Papery*, that the changing of their Religion is the hardest thing in the World, by reason of the Scruple of Conscience, bred by Confession to Distraction, and that *Rome* would make a Spy burn without any forgiveness, who had embraced the Protestant Religion to do her Service, it being the only thing which the *Pope* and the Popish Church allow no Body, for what Pretence soever or Profit that could come from thence to them.

2 Objection.

Profelytes are Men of no Principles; because they have broken their Vow which they made at their Reception into the Ordination of Priesthood.

Answer.

Answer.

Their Vow is made upon a Tacit, Implicit, and Presumptive Condition, that the Pope and Bishops require nothing of them contrary to God's Word and Commandments; and that they are the true Church of *Christ*, following the Religion of God; therefore, when by his Grace and their Learning, they find the contrary to both, the Condition being not performed, dissannuls their Vow: And whether they are not obliged to obey God rather than Men, I leave the World to judge. *Acts* 4. 19.

Furthermore a Vow of Killing a Man, tho' it should be without Condition, ought not to be performed; but by their Vow they are obliged to Kill the Souls: Therefore they were not obliged to perform it. Besides the only Vow of their Baptism breaks all the other Vows which are incompatible with the observing of it.

After I have satisfy'd to your objections, let us see the Testimonies of the good Manners of Mr. *Deguillon* who hath been all along an Instrument of my Ruin through the League; because he is one of the Boldest of them as having been an Officer of *Dragoons*, used to Blood and to Plunder.

This is the Certificate which the said *Guilhon* hath got from Mr. *Armand Dubourdieu*, Minister of the *French* Church of the *Savoy*, and which is Printed in his Book intituled *Le silence du Fidel dans l'Affliction*, Published in the Year 1712.

He the said *Armand Dubourdieu* says, that he is a Boor, an Ass, and a Robber, Page 67, 68, and 69 of the said Book.

1st. A Boor, because he says he is the Son of one *Guilhon* a Plough-Man; that he should be now carrying a Basket of Dung on his Shoulders in his Village, and following a Cart, had not the Persecution been the accidental Cause of his Elevation: But, says he, that he might

might not go for the Son of his Father, he hath put (*De*) before his right Name, which is *Guilhon*, that he may go for Noble now in this Country, being ignoble and a Plebeian by Birth, *page 67*. knowing that the Proposition (*De*) set before a *French* Sur-name is a Token of Nobility.

2dly, An Ass, because, says he, he is as much a Peasant as his Father in his speaking, and cannot distinguish himself from his Father in this point, *page 67*, from the 22 line of the said *page* to the 28 of the 68 *page*. And indeed, ask him any Question, you will perceive he does not understand Latin, Philosophy, Divinity, Law, nor any sort of Humane Learning; and so since he can't distinguish himself by his Birth and Learning, he distinguisheth himself only by Wickedness, Boldness, and Effrontery.

3dly, A Robber, because, says he, *page 68* from the 27th. Line of the said *page* to the 18th. of the 69th. *page*, the said *Guilhon* hath found out the wonderful Secret, how to make Silver Fountains flow to him, and hath Swelled his Purse by lessening that of the Honest Folks, who have been the Martyrs of his strange Metamorphoses, meaning by that, that he made them that lived Indifferently quite Miserable, by changing their true Character of Honest People into a False and Ill Character, by his Artifices and Lyes, and Representing them Rich, tho' Poor, by unlawful ways. Thus he caused them either to lose their Pensions, or have but little. (I am one of the chief of those Sufferers, with the most Substantial Profelytes whom they saw to incline or be for the *English* Episcopal Protestant Church.)

After the said *Dubourdiou* had spoken all these things of Mr. *Guilhon*, he concludeth by saying that the said *Guilhon* can be no Accuser nor Witness in any case,
his

his Actions having a Degree of Blackness and Enormity equal to those of *Witney* and *Hall*; and that he hath given but a small Description of his Character, but he will give the Particulars thereof in a *Factum* he is preparing against him; as it may be seen in the page 70 and 71.

Now I Argue so; or Mr. *Armand Dubourdien* Minister is an honest Man, or no: If he is an honest Man, *Guilhon* is not an honest Man, nor the *French Committee* with its League, because they not only should have turned him out from his Eldership and Commission in the *French Committee*, but also put him under Censure: Which they have not done; but far from it, they have made him moreover a *French Commissioner* in the new Committee established for the Relief of the Profelytes, knowing that there is no Man worse than one that is sprung up from the Dunghill; and all the *French Refugee Ministers* who are but one with the League, continue him for all that in his Fourth Commission of being their Pay-Master, tho' Unworthy.

And if Mr. *Armand Dubourdien* Minister is not an honest Man, and hath spoken false, the *French Vestry* of the *Savoy* and the League are not honest Men, seeing they have not put him under Censure, nor made him give a Publick Satisfaction to *Guilhon*, and to the Church, to repair the Reputation of *Guilhon* and the Scandal caused to the Church by such a publick Sin; so much the more that he told me himself about four Months ago, that he hath recanted nothing of what he hath said of *Guilhon* in his said Book, and that he hath said nothing untrue

in it: Whereby Mr. *Crepigny* of *Normandy*, P——— a Physician, and *Beau Regard*, against whom he exclaimeth furiously, and whom he chargeth mightily, lie still under the Lash: And he finisheth his Panegyrick of the said *Beauregard* by saying that his Carriage is as Deceitful as his Name; and that he is the Forlorn Child of the Cabal, page 72.

Furthermore, is it the Character of an Honest Man to impose upon the Publick, by going by another Name than his own? But Mr. *Guilbon* is such (according to Mr. *Armand Dubourdieu* his Country Man whom the *Gascoons* and *Languedocians* of this Town have never Contradicted, tho' of the Country of *Guilbon*, or nigh to it; for he hath changed his Name of *Guilbon* into *Deguillon*, to imitate the Pope who hath changed his Name of Bishop into that of Pope to deceive Men as well as he: Therefore &c.

2. Is it not a Sin to tell a Lie by Writing, as well as by Mouth? But Mr. *Guilbon* always Subscribeth himself *Deguillon*, which is a Lie, and he persisteth in his Sin, neither will he put it off: Therefore the *French Vestry* in the *Savoy* ought not to have distributed him the Sacrament of the Lord's Supper, nor can in Conscience go on to do so, as long as he will not mend his Sin. Nay, he deserveth to be put under Censure for having deceived thus both the Church and Men; that by making a Publick example of him, no Protestant, either Refugee, or Profelyte, may attempt for the future to deceive the Church their Mother nor Men, by giving them a wrong Name, and going by the same.

I'll finish by saying that this Hypocrite Man unknown to the *English* Nation, a Lamb outwardly to her, but proud and insolent to the Chief Ecclesiastick Profelytes, hath got into the Committee established for the Relief of the Profelytes to *Dragoon* them, caring not much for Charity nor for Religion; and that through the Help of the *French* League, of which he is in a manner the Agent and Beadle, which is the chief Reason that he never went abroad or to their Vestry without a Cane, tho' he hath a Sword; as if he wou'd Cane the Profelytes as well as their own Poor, as he did his Soldiers, carrying it rather to insult 'em with it, than for leaning on it: which Employment befiteth him well enough as being the Boor of the League.

Rustica Progenies nescit habere Modum.

1 *Objection.*

Sir, there are some *French* Commissioners who give a good Character of the said *Guilhon*.

Answer.

And so will a Thief do to any one of his Gang.

2 *Objection.*

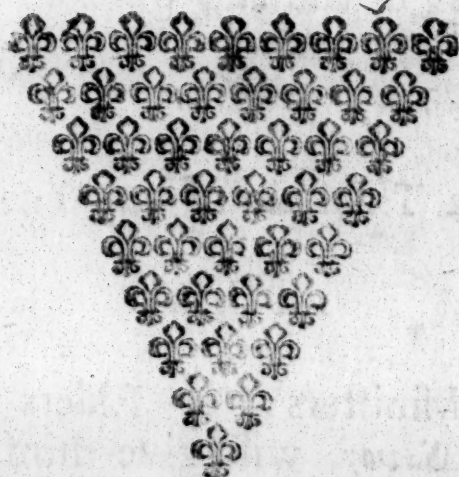
The *French* Ministers, or Elders of the *French* Church of the *Savoy*, will give him a good Certificate.

Answer.

And so it is with every Party, no Body refusing a Certificate to one of his Crew.

Therefore such Testimonies being not of good Al-
lay, he must have his Testimonies from the Body of
the Ecclesiastick Profelytes, or else from Four or Five
Profelyte Ministers who know him by themselves, and
likewise from some blameless *English* Men.

Quem Noveris per te, erit probe Notus tibi.



BUT that Mr. *Guilbon* may have nothing to upbraid me with, by saying I have attack'd him alone, though the others of his League are guilty as well as he, but some more than others, I will be contented to give here the Character of the League in general; lest I should be tedious by a superfluous Length, keeping for another work the doing of it in Particular.

The Character of the *French* Committee and its League.

It availeth nothing to relate here that these Foreign *Harpys* follow *Rome* for Gold, and *Lewis* the 14th. for Policy and Tyranny.

1st. They have taken *Rome* for their Pattern in respect of Gold, because they have chosen Money for themselves, and left Poverty for the Profelyte Ministers, knowing that Poverty is a Leprosy which every one abhorreth, and which makes invisible one's Merit, Wisdom, and Probity, making him besides odious to every one, and every one a Wild Beast to him; whereas Money hath the Vertue to make him who is endued with it, to be an Honest, Worthy, and a Good Man, and to get each one's Friendship and Service according to this Greek Sentence, *Τὸ ἀργυρεῖν ἄνθρωπον ὡς κύναν*.

2^{dly}. They have imitated *Lewis* the 14th. in his Policy and Tyranny, by never forgiving, if one hath once spoken the Truth against them (tho' they every Sunday say the Lord's Prayer) and by keeping as Poor as they can the Ecclesiastick Profelytes, whom they see more prone to the Church of *England*, by reason of Episcopacy, than to theirs; that they may never be able to undertake any thing against their Injustice, and their Presbyterian Church, nor can strengthen the Protestant Episcopal.

Therefore it will be enough for this present to give their Picture, as it hath been drawn by *David* in the 55th Psalm, from the 1st v. to the 16th, put into *English* verse

at the end of the Common Prayer Book; and by *Phædrus* in his 1st Fable.

The Wolf, says he, would Kill the Lamb; but to cloak his Unjust and Criminal Action, he resolved to charge him with a Crime: therefore he told him, he troubled his Water, but the Lamb answered, how can that be, seeing it flows down from you to me? being Convinced by that answer, he accused him to have Cursed him six Months ago: the Lamb answered, he was not born at that Time. Being answered so smart, he told him if it was not he, then it was his Father; and so he tore him in Pieces, and devour'd him. It is just so, that the *French* League deal with the Profelytes; for, not daring to destroy them openly, they use Lies, Slandering, Calumny, and other unlawful Ways, to Cloak their Injustice, and Criminal Actions: Thus under false Pretences they oppress the Innocent. *Phædr.* in his *Mor.* p. 1.

Several Remarks on the Conduct of the *French* Commissioners and their League.

The 1st. REMARK.

It hath been observed that they not only trust no Profelyte to Preach, who hath embraced the Protestant Religion in the Church of the *Savoy*, or professeth the Church of *England*, after he is turned Protestant beyond Sea; but also they look, how to destroy such a one by slandering and depriving him of the Relief of the Royal Beneficence, accounting it no Sin; because they look on him, as a Protestant of another Church, that hath no right to the Charity obtained by them, nor to the Ecclesiastical places of their Church: Nevertheless, if after one is turned Protestant beyond Sea, he hath lived, or Preached many Years beyond Sea; and bringeth good Testimonys from their Presbyterian Churches, they will relieve him, or admit him to Preach; because then they think

think he inclines no more for Episcopacy, as he did, when he was newly come from the Popish Religion; so that their wearing the Gown, and reading the Common Prayer, is but a Dissimulation to enjoy the 15000 *l* ster. *per annum*, to Betray, and fill the Church of *England* with Presbyterian Doctors of Parishes and Bishops, by their Gold, Power, and Promotions through the Gentlemen *R ——— n* and *B ——— t*. For the best and wisest Kings may be imposed upon by their Courtiers and Ministers.

The 2d. REMARK.

Notice hath been also taken, that to prevent their Trial in the Parliament, they make use of deceitful Reasons, false Reports, Cunning and Famine, Bribery, Terror, and Friends bound by Interest with them, and others acquired, as it is likely, either by Presents or Secret Pensions; as also of their own Creatures.

1st. They use false Reasons, for they say one must not Believe my Books; for as much as I have made them only, because I have been excluded. I answer, that though this is absolutely false: however, if such a Principle was admitted, that, when one is excluded from the Royal Beneficence, not only his Books shall not be believed, but also his Oath and Proofs rejected, it would follow from thence that the *French* Commissioners with the League may do what they please with the said Money, against Right, Equity, and Charity; nay, exclude as many as they please without Cause, but meerly out of Interest, Envy, or Vengeance; and then they may reject Oaths, Proofs, and Books, by saying *'tis because they have been excluded that they have made Books against us*.

This Reason of theirs is not good neither, that, if there be only one Mistake, or a Fault in a whole Book, it must be no more valued, but that the success of it

ought to be ruined ; for, if such a Principle is admitted, let them be never so Unjust and Wicked, and Books be made against them, containing nothing but Truth, they will Triumph always over the Just and Innocent, no Man being perfect in his Work, nor infallible. Suppose also there is a Mote in a Profelyte, must they Kill him ? Is that the Spirit of Christ, which is a Spirit of Meekness and not of Cruelty ? Doth God use the *French* Commissioners so ? And how can a Profelyte amend, if he be never Corrected, but Killed for the first Fault ; nay, for no Fault proved, but only pretended, or Contrived. Lastly, the Reason which they have brought, by saying many Ecclesiastick Profelytes have taken their Oaths that they have not given their Consent to the Book, is not more favourable to them than the foregoing, for they have not taken their Oath, that the Book is false, and that they have not given their Consent to the Book, seeing Six have Contributed towards the Printing of it, but only that they have not given their Consent to the Title (*the French Plot found out against the English Church*) before the Publishing of the Book, according to the Question of Mr. *La Motte Blagny* a *French* Justice of the Peace, one of the League, who might know by one Traytor, that I had put such a Title unknown to many, thinking it unfit to wait on 'em to acquaint 'em with it ; Because the said Title is proved in the Body of the Book, even in Mr. *La Romeliere's* Materials, is a right and lawful Consequence of the Latin Petition Subscribed by Nine Profelyte Ministers, and they will declare upon Oath, such a thing is true, and all that is Contained in the Book, according to their best knowledge and Conscience : Therefore I don't value a Pin this Craftiness of theirs to ruin or to make the Book suspected, to prevent thereby the Trial, this wronging the Truths.

Truths of that Book nothing at all. Had Justice *Bealing*, who understands *French* very well, examined those Profelytes, and received their Oaths, it had been quite another thing, or if I had been present, when they gave it: Surely the *French* could not have imposed upon his Grace the Archbishop of *Canterbury* with that Ridiculous and Nonsensical Oath. If there is any Charitable Person, or Bookseller, that will get the said Book Printed in *French* at his own Charges, and give me only 15 Copys of the same for 15 Profelytes, the greatest Part of 'em not understanding *English*, I'll translate it faithfully out of the *English* into *French*; that the Parliament may know the League hath imposed upon many Lords, both Temporal and Spiritual, with Noising that pitiful and frivolous Oath. Besides, if I had none of the foregoing Reasons to put the said Title, *the French Plot found out*, &c. unknown to them, it had been enough to justify me, that I had a Tacit, implicit, and presumptive Consent of them for the same, included in their general Command and desire, of declaring the Truth against the *French* in Question, for the Temporal and Spiritual advantage of the Profelytes, as also for their Deliverance from their Total Ruin and Oppression: Nay several of 'em, when I said, after I had delivered to many my Book of the Last *July*, that I would give another Book to bring the *French* to their Duty, if that Book was not Sufficient, they Contradicted me not, but shew'd their approbation of the same by a Joyful Silence, which Implies a real Consent, according to this Latin Sentence, *Qui tacet, videtur Consentire*. Add to it, that Mr. *La Mothe Blagny* having been all along a Member of the *French* Committee, even a Paymaster, was unfit to receive their Oath, as being Party in this case, and there being Cunning in receiving Oaths, as well as giving them; and according to the Laws of *England* they would have rejected him, had they not told them they

they should have no Money, unless they do as they bid them, and Consequently unless they give their Oath for the Question they ask 'em, and not for any other Question unask't.

2dly. They have spread false Reports, to deter the Profelytes from coming to a Trial, and to discourage them, to wit, that the King hath Burnt the Book; that the Archbishop of *Canterbury* is against the Profelytes, because of Mr. *De la Pilloniere*; and that the Poor of *St. Martin's* Parish would bring the Church-Wardens of that Vestry before the Parliament, for having robbed them of much Money, but they could not. Likewise to deter their *French* Refugees from asking for *English* Commissioners, they have reported that the *English* are great Robbers; and they have brought the said example of *St. Martin's* Vestry for a Proof of their sayings, knowing very well, that, if *English* Commissioners are once established in the *French* Committee, their fraud will be disclosed, the half of them who received the Pension being Dead, and the others who are Born in *England*, being either Apprentices, or having a Trade to get their Living; for which Reason Queen *Anne* cut off that Money of the 15000 *l.* Sterling *per annum*, especially knowing that the true Poor were ne'r the better for it: Which Truth Mr. *Ollard* Minister in *Spittle-Fields*, Son to Mr. *Ollard* a *French* Refugee Minister, hath represented still better in the Book of the Relation of his Travels into *France*, that he set forth about Ten Months ago, wherein he says, *that the French Refugees here in London were Richer, and all lived more Commodiously than in France, except a small Number of Poor*: By reason of which they presently suppress't the said Book, having got all the Copys from Mr. *Denoyer* a *French* Bookseller in the *Strand*. Thus for their particular Interest, they deprived the Parliament of

a Book that had been very useful to them, as representing the present State of the Kingdom of *France*, its weakness, and the Misery into which *Lewis* the 14th. had reduced it. But they contrived a false Pretence for the suppressing of it, having reported it was injurious to King *GEORGE*, saying it reflected upon him, which was false: for the only thing for which they pinch't the Book to cloak themselves, is because the Author says, *that being at Fountainbleau, he saw Carps in a Pond with Fishes of a prodigious Bigness, the Keepers of which told him the Duke of Orleans had diminished the Yearly Money allow'd for the Feeding of 'em, adding that some ordinary Folks said he had better feed those poor Carps than his Concubines*; which is no reflection upon King *GEORGE*, nor can wrong at all the Reputation of the Duke of *Orleans*, every one knowing that in every Kingdom there are ill affected Folks that will raise some Lies of the most honest and worthy Ruler of a State. Besides they could raise such a Lie out of Revenge, to the Duke of *Orleans*, for his having cut off, or diminish't several Pensions, for having made an alliance with *England*, and for other Reasons of State.

And for a Confirmation of the Truth in Question, let us hear Mr. *Wilcocks* an *English* Minister and Commissioner, living in *King-Street* behind *Golden Square*, who being ask't why the *French* Distributers gave a Pension to many Rich *French* Men who had no need of it, he answer'd, *That the French Commissioners said that such Rich French Men were Poor, when the Pension was first given them, but that they were grown Rich from that time, and therefore the Pension could not be taken from them*: which only thing openly sheweth their Injustice, especially towards me, by excluding me from the Royal Beneficence against Right, Equity, and Charity.

1st. Against Right, it being against the 8th. Regulation made by the Lords of the Parliament for the due Distribution.

bution of the said Money, which Regulation stands thus in the 5th. Page of the Book, intituled, the Trial and Conviction of the *French* Committee fully proved Guilty of Mal-administration and very foul Practices, Published in the Year 1708, by the Lord Chancellor's Order, with leave to Print in it all the Regulations made to be observed by the *French* Committee.

The 8th. Regulation. Page 5th. of the said Book.

Whereas his Majesty hath ordered that the Summ of 3000 l. Sterling shall be apply'd for the Subsistence of the Ministers with their Wives and Children, the remaining Summ of 12000 l. shall be appropriated to the Laity only, the Ecclesiastick Profelytes, who shall continue in that State, being (according to Custom) reputed as Ministers.

Add to it, that I am a Minister as well as they, and a faithful one, more deserving than they, by reason of my having lost my Estate, Yearly Pension, and Place of Pastor of a Parish, to follow Christ, in Imitation of the Apostles; being moreover Naturalized, and having embraced the Church of *England*, which gives that Money: Besides that all the Profelytes will bear a good Testimony of me, if they are put upon Oath, especially Mr. *John Bion*, who not only hath given a good Character of me to Mr. *Francis De la Pilloniere*, but also told him that I had been very much injur'd by the *French* Committee, and he could prove Mr. *Deguillon* guilty of a great many Mal-administrations.

2dly. Against Equity, having received but 50 s. the first time they gave me Money; 6 l. Sterling the 2d time; and 8 l. Sterling the 3d. time: in all 16 l. 10 s. for these 13 Years, whilst Mr. *La Pierre* the Reader of the *French* Church of the *Savoy*, who is but a Deacon, nor is able to Preach, being no Philosopher nor Divine, hath 27 l. 10 s. per annum, besides what they give to his Children, without reckoning many more Deacons, *French* Refugee Ministers,

nisters, and Lay Men who Teach *French* in this City, and enjoy a good Pension besides.

3dly. Against Charity, being more in want than any *French* Refugee Minister Preaching or not Preaching, having a Church or none; for they know I have been all along reduced to an extream Want, and much in Debts; besides, I have no Relations, nor any Body to help me: Whereas they all have Relations, and help one another.

In the 3d. Place, to prevent the Trial, they have used Cunning and Famine: 1st. Cunning, because they have settled Mr. *De Silva* in the Pension, that he may hold his Tongue, being a Substantial Witness against Mr. *Guilhon*, who said the 6th. of *November* last in *Slaughter's* Coffee-House in *St. Martin's Lane* in the Evening, that the Pope had made a general Pardon be Published for all the Turn Coats, of the *Roman* Church, bidding and exhorting him to make his Benefit of it, and admonish the same to the Proselytes he could know; they have given more Money to Mr. *Pineda* than at the last Distribution, tho' he himself carry'd the Copy of the *French* Plot found out, &c. to be Printed. They have given also Money to Mr. B——d, because he hath not medled with the Book, without speaking of many more, &c. 2dly, Famine, because, to snatch from me Mr. *La Romeliere* who is the Head with me in this Business, they have 1st. cut off his Bread, by forbidding his Baker who is the Baker to many of the *French* League, to carry him no more Bread. 2dly. by setting on his Baker to arrest him for a Considerable Summ of Money due to him for Bread, in case he doth not Submit; so that the fear of Dying in a Prison, joined to his extream Necessity hath Constrained him to Obey, rather than to become by a just constancy and stedfastness, the Murderer of his Four Children and of his Wife. Mr. *Darte* told me likewise he had a Child, and he would not be the cause of her Destruction by the Book; and both of 'em told me I

standing by y^e Book;

had

had no Child, and so I might stand out: Which makes them a little excusable, for as much as the Profelytes are not more Honest Men than the Apostles, who through fear forsook Truth and their good Cause; whereas the Profelytes, besides the fear of Prisons, by reason of their Creditors whom they would make use of to Arrest them, were also urged by Necessity: And it is through this Necessity that the *French* have maintained themselves hitherto in their Commissions, against all True and Just Complaints. Necessity hath no Law.

Necessitas interdum omnia fieri facit: Tac. l. 10.

In the 4th. Place, to prevent the Trial, they have made use of Bribery; for they have settled all the Ecclesiastick Profelytes in the Pension: 1st. them that had never been in it, as Mr. *De Silva*, because he is a Witness against Mr. *Guilhon*, as I have said before; B — *a*, &c. 2^{dly}. them that had been excluded, as Mr. L — *s*, M — *u*, &c. 3^{dly}. they have increased, or given more Money, to them who had not a reasonable Allowance, as Mr. L — *e*, P — *a*, &c. insomuch that they have contented all the discontented Ecclesiastick Profelytes (a token the League was Guilty.) And lest they should join again with me, to vindicate Truth, their Conscience, and Honour, they have forbid them either to go, or speak with me, or to come to my House, unless they will be cut off from their Pensions for the future, knowing, that tho' I were an Angel come down from Heaven, and I should demonstrate the Truth of all that is contained in the Book, Intituled the *French Plot* found out, &c. as two and two make four, the Parliament will hardly mind me, by granting me the favour to Summons the Profelytes with other People, and to bring the Proofs for the said Book, unless they join again with me, which will put 'em in a great Perplexity,

ity, being loath to leave a Certainty for an Uncertainty, especially seeing Mr. *La Romeliere*, *Pineda*, and *Durte*, have forsook the Truth and the common Cause, as the Apostles; tho' they have made as great Complaints to Mr. *De la Pilloniere* against the *French* Committee and its League, as are Printed in the said Book, the said Mr. *De la Pilloniere* having read to me, amongst others, the Letter which Mr. *Durte* wrote to him upon that Subject, and he hath also the Letter which Mr. *La Romeliere* wrote to him upon the same Subject, with his Advertisement, which I have not inserted in the said Book, as the same *La Romeliere* desired me, and is remained likewise in Mr. *De la Pilloniere's* Hands, to whom he carry'd it. Thus the League hopeth, that the Ecclesiastick Profelytes having been all contented, will not be united again to me, having no more any occasion of it, and that by such a means I shall be the only Excluded and the Victim for all; but I hope that having done all things out of Charity both for the Profelytes and the Poor *French* Refugees; as also for the discharging of my Duty towards God, the Church of *England*, the State, and my Neighbour, his Grace the Lord Archbishop of *Canterbury* will shew his Power, Conscience, and Honour, in my behalf, especially having got an order Subscribed both by his Grace and the Lord Bishop of *London* in the beginning of *July* last, a few days after they had excluded me, to receive a reasonable Allowance, which order they obey'd not; which was the Cause I then made a Book against them sooner than I had done, being Confirmed by that last obstinacy, they would never Amend. His Grace is Christ's Shepherd to whom he hath cryed three times in the Person of St. *Peter*, feed my Sheep, and consequently he will not let me be devoured by the Wolf, but rather will prefer the Love of God before the Friendship of the League, who cease not to urge him and the Lord Bishop of *London*

feed my Lam

to satisfy their Vengeance by excluding me for ever from the Royal Beneficence.

In the 5th Place they have made use of Terror to Prevent the Trial; 1st. By telling the Profelytes they would put me in *Newgate*, and that I should be Banished, (but now they are Contented to put me in the Pillory;) however my comfort is they can't do that neither; because they must be stronger than the Laws of *England*, nor any of their *French* Justices of the Peace would dare do that; because I would appeal from their false Judgment to a General Court of Justice. If they had as much Power as the ancient Pharisees and the Elders of the Jews, I don't doubt, but they would Crucify me, as the Jews did Christ. 2^{dly}. By frightening them all with Prison, (which they can do by causing them be arrested by their Creditors,) and that they shall be excluded for ever from the Royal Beneficence, even from the Charities of their Churches, by which they are sometimes relieved out of Policy with some Half Crowns, when they go to Beg at their Vestry: 3^{dly}. That we have no Friend, no Money to obtain a Trial in the Parliament, that they are too strong for us, and that we can never obtain any Trial against 'em by reason of their Friends also. 4^{thly}. By setting on against the Profelytes all the *French* Land Lords and Land-Ladys, and the *French* Folks of the *French* Houses wherein they Lodge, by giving them a wrong Notion of the Book; because they don't understand *English*, which is a violence: So that the Profelytes dare not so much as to be seen, or speak with me for fear of the *French* Mob, nor I dare not go to the Profelytes in the *French* Houses wherein they Lodge for the same Reason. Mr. *Darte* told me his *French* Land-Lord will turn him out in the Street, if he stands by the Book. I went to a *French* Profelyte Named *Clemaron*, to whom they

they gave Six Half Pence instead of 6 Pounds Sterling, they having contrived to excuse their Injustice by saying he was a Drunkard, (the Contrary of which nevertheless every one knows, he having been all along Sober.) When I came down from his Room, I found the Door Bolted, I was Quarrelled and called Seditious, tho' the Book Contains no Sedition, nor attacks the *French* Protestant Nation, but only their Rulers, that's the *French* League, and it begs only Remedy against that unruly Power to an Evil that hath reigned too long, to the great Detriment both of the State and the Protestant Religion, and which is become almost uncurable for its Oldness. I must own that I was indeed afraid they would Assault me, knowing that the common People is a Blind Animal which is dangerous and violent, when imposed upon by their Priests, especially now the League hath set them on by blowing the Fire in their Ears and Minds against me.

In the 5th. Place to prevent the Trial, they make use of their Friends and others who know not their Hearts. The first Article having no need of Proof, I'll speak only of the latter, beginning by their two chief *English* Pillars, and some others made use of by the League, to maintain the 15000 *l. Ster.* in their Hands, and to prevent the Establishing of *English* Commissioners in their *French* Committee, though they have got out of Policy for Members of it, three *English* Lords, because their manifold Affairs allow them not to know any thing of what is done in it, nor ever sit amongst them, as if they were no Commissioners at all; so that the *French* Remain thereby Arbitrary Masters for the doing of any Injustice.

Those two chief *English* Pillars with the others of a lesser Weight, are Mr. G — n an *English* Commissioner in the New Committee, Chaplain to the late Archbishop

bishop of *Canterbury*, and Mr. H — l, the Chaplain of the late Bishop of *London*, which H — l is perhaps also an *English* Commissioner, for we have found out the Name and Dwelling but of very few *English* Commissioners, the *French* keeping it very Secret, and having forbidden us to go to their Houses by some Regulations they have made on purpose; that we may not Justify our selves after they have ruined us in their minds: the others of a lesser Weight are Mr. G — ns, the Secretary of the Bishop of *London*, B — l, Ch — r, and P — n. I have been told that the two first had Secret Pensions from the *French* Committee, when their Masters were alive; and I have strong Reasons, that the latter enjoy theirs also. I have heard that in the time of the late Archbishop of *Canterbury*, they gave likewise Secret Pensions to the Secretaries of the three Lay Heads of their *French* Committee, who are the Lord Treasurer, the Lord chief Justice, and the ~~Mayor of~~ Lord Chancellor *London*: But, whether they do it now, they having the same Reasons as then, that I can't tell. This is their way of Carrying those secret Pensions. An unknown Face of the League cometh Secretly, and layeth on the Table the Money, saying, Sir, I come from the Company, which hath bidden me to bring you this for the Trouble you take to speak well of us, and of our Poor, to My Lord Bishop; Sir, I thank you, says the other, there is no need of that: Sir, Answers the Man of the League, 'tis our Custom to do so to every Secretary, you have the Trouble to receive and deliver the Petitions, or write the Orders of his Lordship, to speak well in our behalf and in our Poor's, 'tis little for what we owe to you for your Kindness and out of Gratefulness: 'Tis your Due and my Order, and so he goeth away. If the said Secretary, Chaplain, or Gentleman, would return the said Money, he could not;

not; because he knows neither the Man, who brings it, nor his Name, or Dwelling. They do that without Witness; and so they are safe on both sides: But by chance I saw the Man, heard the Substance of the Words, and the Sound of the Money; as also one of the *English* Nation.

These great and small Pillars knowing that they shall lose their Secret Pensions, if the 15000 *l. per annum* are cut off, or put in the Hands of the *English*, they speak extraordinary well of the *French* to their Masters and ruin all Complainers, especially the Profelytes in the Minds of their said Masters, by Relating to them all the Tales and Lyes that the Heads of the League, especially those who wear the Gown, have told them of their Poor, and Profelytes, that their Complaints may never be taken notice of, and Audience may be refused them, which they prevent also by themselves, and the Porters: and this is the Touch stone where by the said *French* have supported the whole Frame of their League. I wish the 15000 *l.* should be taken from their Hands, and put in the Hands of the *English*, that they might draw no body to their Party. However I think really the said Mr. G — — and H — — I receive no more any Pension; but the one applys himself for all that to the Archbishop of *Canterbury*, and the other to the Bishop of *London*, both of 'em to save the League, and ruin its Adverse Party; and that out of Gratefulness for the past, or for having perhaps been promoted through the Intreagues of the League to their Places of Doctor of Parish; and hoping through the same League who have Cunning ways and Access to the Heads of this Kingdom, to be promoted to Bishopricks at the first Vacancy.

To be satisfy'd of the Truth of all this, the Parliament needeth but to put upon Oath Mr. G — — and

H — —

H — *l*, *G* — *ns*, and the others above mentioned, if they have never received any Money from the *French* Committee; and if two or three of 'em refuse to give their Oath, the Publick shall know thereby, that the Philosophical-stone that Enriched the *French* by maintaining that Money in their Hands, is found out.

I wish they would carry the Remainder of the Money after the Distribution to the Bishop of *London*, to join it with that which the King gives to his Almoner, to relieve with it the Poorest sort of the *English*, by Distributing the whole to them.

I have been told they drew to their Party the late Bishop of *London*, having gained him. Charity makes me believe it was through their Deceitful Reasons and contrived Lies: So I Charitably presume the same of this present Bishop of *London*; and so I hope he won't oppose the Lords of the Parliament in the establishing of *English* Commissioners in the *French* Committee, and in putting the Money in the Hands of the said *English*; and indeed for what reason shall not the Money be put in the Hands of the *English*? Are they not as Honest Men as the *French*? I leave it to the Judgement of the whole Nation. The *Dutch*, the *Germans*, the *Switzers*, are trusted with the Money of their Countrey, but the *English* are not; then the only *Dutch*, *Germans*, and *Switzers*, are Honest Men, but not the *English*: Is not this a box on the Ear, which our *French* Refugees give to all the *English* Men who are the most Charitable and Generous in all *Europe*. That no dissenting Church might draw to her Party the Bishop of *Rome*, the *Roman* Church hath procured him exceeding great Riches, to prevent that; because she knows, that if one of the two Heads of a Church is not above Bribery, and should chance to be gained by the Rulers of a Dissenting Church, it would Weaken, and be in time the Cause of the Destruction of
such

such a Church: and an evident token, that the *French* Ministers wearing a Gown in this Countrey are of a Dissenting Church, is because Mr. *John Dubourdien* the Head Minister of the *French* Church of the *Savoy* hath deny'd to Mr. *Coulet* an Ecclesiastick Profelyte the validity of his Ordination made by the Bishops of the *Roman* Church, in which he hath consequently deny'd the validity of the Ordination made by the Bishops of the Church of *England*, their Episcopacy being not valid, nor consequently good, for the same reason, it being also an Ordination made by *Roman* Bishops, as coming radically from the Church of *Rome*.

REPRESENTATION.

Some Body will say fair ways must be used. I desire the Publick to be wholly perswaded that I have done it as much as it may be reasonably required; but, when I saw it was all in vain, I have done as the Physicians, who apply violent Remedys to violent Evils and desperate Sickneses, when the sweet have profited nothing.

It was the 5th. Time they had excluded me from the Royal Beneficence, tho' they knew I was reduced all along to the utmost Necessity and they never proved any Crime against me; but I recovered it always before, tho' with an incredible Trouble and loss of Time.

The 1st. Time they excluded me from the said Beneficence, was a Year after I came to *London*, Mr. *Pegorrier* saying to me I should have nothing; unless I would say I am sorry; (and for what, pray? For the Evil they had done to me, and for their Subtle Theft of my Testimonys of my Diocess, and of my Attestations of *Switzerland* Subscribed with the little Seal of *Zurich* and by their chief Ministers, which all were restored to me by unknown Faces, viz. my Testimonys of Ordination, Pastorship, and good

Manners of my Diocess with the Papers of my Birth, and our Family, by Mr. Guibert then an Elder of the French Church of the Savoy, the Upholsterer of King William; and the Certificates of Switzerland by Mr. Deguillon, after however that Mr. Brocas and La Mothe, Ministers, the two Heads of the League, had deny'd them with the Fact, and after I had Written two Letters to Queen Anna, to acquaint her with the whole matter, and to make them restore them to me, one of which was only and simply directed to the Dutchess of Malborough as I have demonstrated the whole in the 4th and 5th Page of my Book, set forth in the last Month of July: by reason of which Refusal of Money, I went, I don't know how many Times to Fulham, to Complain to the late Bishop of London, that they would give me nothing, tho' he had told me he had ordered Ten Pounds Ster. for me: which obliged the said Pegorrier to give me at last 50 s. against Easter, which was above 3 Months after the Distribution. Wherefore I returned to Fulham after Easter to acquaint his Lordship with it. The Porter told me he was gone to the Countrey to Bath for the whole Summer: thus I lost the other 7 l. 10 s. remaining.

The 24. Time they excluded me was in the Year of my Marriage about 3 Years ago, and about Five Years after I had embraced the Protestant Religion in the French Church of the Savoy, (which Mr. Bion made with the Wife I have now, by the said La Mothe Minister's order whose Church gave her 7 s. Monthly, and who had Subscribed she was a French Woman come from France for Refuge, which is utterly false. Whereby I Judged God had touched by his Grace the said La Mothe's Heart to make me amends for the wrong he had done to me, considering the others of the League had broke before on every side my Marriage with French Gentlewomen Born in England, by their Serpent's Tongue and by threatening them

them with loosing their Pensions, and incurring the *French* Committee's hatred and vengeance, especially Mr. *Meinard* Minister having said to the Aunt of one, that a Profelyte ought to have hair in the Hollow of his Hand to be a good Profelyte :) But having apply'd my self to the late Bishop of *London*, he gave them order to give me the Pension, and the said *Meinard* Minister the Head Commissioner promised it to me in the name of all their Assembly.

The 3^d. Time, they excluded me was in the 1st Year of King *GEORGE*'s Reign; but having brought before Justice *Bealing* the same *Meinard* who deny'd the said order and Promise, when he saw the Bishop of *London* was Dead, the said Justice *Bealing* Condemned them, because I had proofs for his said Promise, and a Substantial Witness for the said order; and I carry'd afterwards a Letter to Mr. *De Guilhon* from My Lord Bishop of *London* to be put in the list of the *French* Ministers, which Mr. *Wittich* an Overseer of *Common Garden* Parish delivered to him, but never executed it for all that.

The 4th. Time they excluded me, was, when My Lord Bishop of *Lincoln* was Named Archbishop of *Canterbury*. They told me I must have an order from him, tho' they required no such a thing of the others that were settled in the Pension; and to prevent his Grace from granting me that order, Mr. *Guilhon* said to him before my Face, that I had been put under Censure, tho' he could prove no Crime, nor say for what Sin: and therefore against his and the League's Will I got the Pension again, even with the Encrease of 2 *l*. Sterling, his Grace having punished thereby the bold Lie of Mr. *Guilhon*.

The 5th. Time they have excluded me from the Royal Beneficence, was the 19th. of *June* last past, tho' they knew my want, my chief Debts, and Innocency: which made me believe it was God who had Punished me for having concealed so long out of a Base and Criminal Fear of Prison

and Starving, what I knew against them, having put it off from Year to Year with an almost Groundless Hope that they would amend : wherefore I took a full Resolution not only to run no more after 'em, but also to declare every Truth against them. For which reason I made a Book against them the last Month of *July*, with design to appeal to the whole *English* Nation, in Case such a Book should not be sufficient to open the Eyes of the King and Parliament upon the Injustices of the *French* Committee and its League, upon their hindering the Propagation of the Gospel, and upon their Hatred for the Church of *England*; that Remedy might be brought to it, and it should not hurt one day the Church of *England*, if she should chance to neglect such wholesom and necessary Advices as I have inserted in the said Book, in this, and in the foregoing, Intituled, the *French* Plot found out against the Church of *England*, or a Manifesto, &c. had not King GEORGE help't me the last Year with some Guineas out of Charity, I should be now dead in a Prison for Debts.

In fine, I'll add no more than this for my own Justification that the Natural and Eternal Law Commands me to have Charity for my self, and not suffer the Wicked to take from me my Civil Life, which is my good Name, no more than my Corporal Life, as being more Precious than the latter, seeing it is that whereby I live in the Minds of the Honest Folks, and get my Bread. If I should not answer to the Accusations of my Adversarys, my silence would go for an owning of their Lies, and so I should become my-self Murderer, which is not Lawful for me to do.

Oppression maketh the wise Man mad. Ecclesiastes 7. 7.

Objection.

Objection.

Mr. *Chamberlayne* had promised Mr. *Malard* to give him the Pension, and we would have given it him, if he had not made a Book against us in the Month of *July*.

Answer.

That is absolutely false, and besides I knew the contrary of their Pretended Will, having try'd it enough before. However, if it is true that my Wife says now, that Mr. *Chamberlayne* having read the Order of my Lord Archbishop of *Canterbury* and Bishop of *London* given her in my behalf, promised her to give Money to her, I protest before God, and am ready to give my Oath, that I knew nothing of such a Promise, before I delivered my Book set forth in *July*, nor even, as I believe, before the Trial that I had with Mr. *Guilhon* in which he could prove nothing of what he had spoken against me and was cast accordingly; insomuch that if the said Promise is true, she designed then to receive the Money her self unknown to me. I own that she desired me very eagerly not to deliver the said Book the day of their Meeting, before we had try'd what they would do; but having consider'd they had not obey'd the said Order in five Weeks time, I thought they disdained it, as Mr. *Guilhon* did the Letter of the Bishop of *London* directed to him in my behalf three Years ago, to have the same Pension as another Minister: therefore I rely'd no more on such an Order, and durst not venture to tarry any longer, to deliver the Book for my Justification, for fear it should be the last Meeting before *Christmas*, knowing nothing of this new way of Meeting, at the end of every Month, and for fear the Money

they should be afterwards all gone, being strangely
 d by one of my Creditors, and threatned to be ar-
 d for old Debts.

Reflection.

is it just that one Mr. *Pegorrier* a French Minister who
 has a Church which brings him 60 *l.* a Year, and re-
 ceives besides a Stated Pension of 40 *l.* should be present-
 ed with 25 *l.* of the Money of the Poor for indemnifying
 him of the Expence of a Presbyterian Catechism which
 hath thought fit to Print? which all hath been aver-
 red by Mr. *Decombes* an old French Minister, Witness Mr.
de la Piloniere.

I have heard Mr. *Armand Dubourdien* is making a Book
 inst me by the League's Order, to enervate by fictitious
 imposing Words, the Truth of the two foregoing
 books that I have got Printed against 'em, to save their sick
 mangy Cause, or at least to darken it, and make it
 sible, if possible, by inwrapping it with his Flowers of
 orick, as being the greatest Scholar of them all, but
 holier for all that. I don't doubt but the Printing of
 will be likewise Paid out of the Money of the Poor; so
 sh the more that Mr. *Guilhon* said that it cost him
 ning to plead with me, that it was not with his own
 ney that he pleaded. I don't doubt neither that the
 id Work of Mr. *Armand Dubourdien* which is to come
 out, will be of the same Nature and Stuff as that he writ
 against Mr. *P. Rival*, the Minister of the French Royal
 Chapel in St James's House, who told me it was filled
 with Lies against him, which he never proved; so that
 he spared him out of Complaisance for the League's sake,
 lest he had given occasion to the English Nation to reflect
 upon them, and it had wronged their Common Interest:
 in so much that Mr. *Rival*, like a prudent Man, and for
 fear

fear he had drawn the whole League upon him, of two unavoidable Evils chose the lesser, and yielded thereby to his Adversary, by holding his Peace, rather than to expose their whole Body to lose their 15000 *l. ster.* by a true and speedy answer. One may see the said *Dubourdien's* Character in a Book written against him (by the Gentleman *De Gondrin* a Profelyte, Son to a Lieutenant General of France, living in *Coalfon's Court* by *Drury Lane*.) Intituled, *Armand Dubourdien* of the Order of the Friars Preachers, and good Drinkers, &c. which Book, as well as the said *Dubourdien's* Book against the said *Rival*, and the said *Rival's* Book against Mr. *Armand Dubourdien* whom he had attack't first, have been all suppress'd by the League, &c. Money of the Poor costing them nothing for such Effects. Nevertheless the Gentleman *De Gondrin* hath still some of the said Book he had made against Mr. *Armand Dubourdien* a French Minister of the French Church of the Savoy.

Was it fit that Mr. *La Mothe Blagny* a French Justice of the Peace, who hath been all along a Member of the French Committee, even a Pay-Master, and one of the worst of them, should receive the Oaths of some Profelytes, to substract his French League from the Judgment of the English Courts of Justice, and the Parliament; seeing he hath said two Notorious Lies in order to frighten two Profelyte Ministers who had joined with me in their Complaints to obtain his end, which Mr. *Peter Darte* a Profelyte Minister hath related to Mr. *De la Pilloniere*, viz. that the said Mr. *La Mothe Blagny* told him that I was arrested for my Debts; and the same *La Mothe Blagny* told Mr. *La Romeliere* that the said *Darte* had told him that I was arrested for my Debts: which is intirely false, having been arrested by no Body. Likewise in order to discourage me utterly from coming to a Trial with 'em, they have frighted me by Mr. *La Romeliere* who told to

Mr. *Aspinwall* belonging to the King's Chapel in my presence, that they had got false Witnesses against me; but I'll enquire into the Character of those pretended Witnesses, if they are Papists, or Protestants of no Repute, and shall have a good Certificate from the Doctors of their Parish: and so I don't value such Witnesses, nor them neither, as being Party and Wicked.

Was it according to Charity that a Man should come into the Middle of the Street in the Year 1714. before Sir Justice *Rodram's* House to tell him with a loud Voice, that the Old *Dubourdiu* Minister was just coming out from Dr. *Ely's*, and he had said to him that I was the worst and the most Wicked Man that ever was upon Earth, by which Words Justice *Rodram* was prevented from granting me the favour I was about to beg of him. I went the next day with a Witness to the said Doctor of St. *Giles's* Church who is Dead now? I ask't him, if the said *Dubourdiu* did come the day before at such an Hour to him, he told me yes; but, when I desired him to tell me what he had told him of me, he would not tell it me, doubtless, because the said *Dubourdiu* had forbidden it him, according to their Custom, after they have Slandered any Profelyte.

Is it just that the *French* League to starve the Profelytes and turn them out of the Kingdom by way of Necessity, should bring Foreign Ministers of their Relation, or Acquaintance from *Switzerland*, *Germany*, and *Holland*, to officiate in their *French* Churches, as soon as any Minister is Dead (as they have done all along) and give them the Money of *England*; which is a Theft, because Profelytes could fill those vacant Places even with more Fruit and Edification; and *England* is not obliged to Nourish those Foreigners? The Foreign Countries wherein they have been ordained ought to Provide for them. The Poor Profelytes have been thus turned

out from all Ecclesiastical Functions, though they have no other way of Living but by Preaching or by Serving a Church as the *French* Refugee Readers of the Common Prayers. The *French* Commissioners are not the owners or Proprietors of those 15000 *l.* Sterling *per annum*, to give it to whom they please: Therefore they ought to Distribute it according to the Intention of the Givers.

Is it just to make Profelytes go for Rich, tho' Poor, to exclude them from the Pension by false Representations, and never say to them upon what account they are cut off? whereby a Poor Profelyte is destroy'd without being able to justify himself. This is my Lords and Gentlemen very Cruel and Unjust. If one was Condemned to Death and his Judges would not let him know for what Crime, how could he clear himself, though he should be Innocent? what opinion would the whole *English* Nation have of such Judges? 'tis even so however that the Profelytes are served by the *French* League, who quite contrary make themselves and theirs go for poor, tho' rich; and so get good Pensions, tho' they can live very well without 'em: which is a burning shame and a Theft, licking up by that means the Blood of the poor, and imposing upon the *English* Nation. At which no body must wonder, seeing they have no *English* Commissioners amongst them in their *French* Committee, nor any Synod, as in *France*, to call them to an account for their Conduct; so that, one may say, that they are unruly and loose Horses who kick the first Profelyte who cometh nigh to them, having no Synod to which one may appeal from them, and who acknowledge no Master to Obey.

Can any thing shew better of what Nature those Folks are, than the Forgery of three of their Body, to wit Mr. *Satur* and *La Mothe* Ministers of the *French* Church of the *Savoy*, and Mr. *Braguier* the Treasurer of the *French* Com-

mittee, and Secretary of the said Church, whereby they Cheated Queen *Anne* and the Parliament, the House keeper who had got it, paying not the Duty of his House; which Forgery I have at Home, is Printed and duly Subscribed by those brave Gentlemen?

Can any thing better shew their Injustice than their Cunning Theft of my Testimonys of Ordination, good manners, and Certificates of *Switzerland*, to deprive me of the same Pension due to me as to another *French* Minister in the Royal Beneficence according to the 8th Regulation mentioned in the 29th Page of this Book, which Testimonys and Certificates Mr. *La Mothe* and *Brocas* Ministers had deny'd, and were back't by the *French* Consistory of the *Savoy* for having done them this Hellish Service for their Common Advantage; so that I could get no Justice against them, neither from the *French* Consistory of the *Savoy*, nor from the Consistory of their *French* Church behind the *Royal Exchange*, which are the two Head Churches, nor from the late Archbishop of *Canterbury* and late Bishop of *London*, they having deny'd all things, and spread I was paid by the Papists to contrive that, till I constrained 'em to restore me all my Testimonys, by writing two Letters to Queen *Anne*, one of which was directed to the Dutches of *Malborough*, Mr. *Godfry* a German Distiller in *Southamptonstreet*, *Ronjat* the Surgeon of King *William*, to whom I was recommended from *Switzerland*, and Mr. *Aufrere* with many more, will remember that Trick, at which the late Bishop of *London* wondered, when I shewed them to him; Mr. *La Riviere* Minister who gave me a bad Advice, which if I had follow'd I was ruined for ever, is not ignorant neither of the same. Nevertheless I have cloak't that Knavery with many others of theirs as long as I could, and never got it Printed, for fear of giving hold to the Papists, by such a scandal, tho' the Publishing of 'em could not wrong the Protestant

testant Religion, seeing it is but a small Number of Wicked, that do such things against the Will and Knowledge of our Sovereign, of the Parliament, and the Protestant Religion.

Can any thing shew better their little Conscience and Charity than the Abominable Lies they have told of me and of the Body of the Profelytes; for

Mr. *John Dubourdien* a *French* Minister said to the Brother in Law of Sir *Gilbert Elliott*, then a Member of Parliament, before his Foot Man, that, after I had embraced the Protestant Religion in *London* I went to *France* wherein I embraced Popery; and that, if I was admitted in his House to teach, I would Debauch all the Girls and Women of his House and get them with Child; which wronged me more than one could imagine, as I have demonstrated it in the 26th. and 27th. Page of my Book set forth in *July*: Nevertheless my Probity and Chastity being proved afterwards and Confirmed by them who knew me since I was first come to *England*, as also by my self, having demonstrated the Contrary of the said Lies of the said *Dubourdien*, before two Witnesses in the Consistory of the *French* Church of the *Savoy*, as you may see in the 28th. Page of the said Book of *July*, I taught again in Sir *Gilbert Elliott's* House, and he gave me the Certificate which is Printed in the 29th. Page of this Book, that the *French* might wrong me no more in private Houses: Even Madam *Elliott* his Mother in Law lent me 6 *l. ster.* about two Years after, to let me know how much she valued the Lies of that Venerable Patriarch of the *French* Church of the *Savoy*.

I pass over in silence the other Lies which Mr. *Guilhon* told of me, whereby he made me be excluded from the Royal Beneficence, and for which I cast him in the Trial, after I had arrested him.

Mr. *Armand Dubourdien* likewise a *French* Minister open-

ly said of the Profelytes in the Pulpit in the *French Church* of the *Savoy*, he knew not one Honest Man amongst them, tho^t he believed he knew a hundred in this Town, as I will testify by an affidavit I have at home. Doubtless he said so to recover the Friendship of the League, which he had almost lost for having given the true Character of Mr. *Guilhon* and of many others of the League in his Book, Intituled (*Le Silence du Fidel dans l'Affliction*) or perhaps he did so by a special order of the Heads of the League for their common Advantage.

Mr. *De Rochegude* told Mr. *Liegeois* a Profelyte, then Minister of *Bell Lane* in *Spittle-Fields* that of an hundred Profelytes, he knew not an honest Man. One Elder of his Church told him before many others, that all the Profelytes were Rogues; and the Pretended Mr. *Le Baron de la Cour* a Member of the *French Committee* said they were all Beggarly Folks and Rogues. I have Note and Witnesses for these three last Articles, and the Book of Mr. *Renoult* an Ecclesiastick Profelyte for a Confirmation of the same. Wherefore I Challenge the League to prove in the Parliament, both what they have spoken against me and the Body of the Profelytes; for,

Is the Dutcheß of *Shrewsbury*, the Marquess *De Montendre*, the Gentleman *De Gondrin* the Son of a *French Lieutenant General*, Mr. *Aspinwall* belonging to the King's Chapel, Mr. *Vanderegen* the King's Chaplain, Mr. *Glaris*, *Dufrene*, *St. Denis*, *Agneau*, *Renoult*, *Presfontaine*, *Cambray*, *Bichard*, *Rossi*, *Castiglione*, *La Place* a Boarding School master in *Almond-street*, Mr. *Mehemet* and *Mustafa* the Kings Valets de Chamber, and the Kings Page, without speaking of many more Profelytes, Ministers, and Lay men, &c. are they all Beggarly Folks and Rogues? They deserve to be put themselves in the Pillory, wherewith they have threatened me (too sweet a Punishment for their Demerits;) for, how can a Papist turn Protestant, as long as it is but Rogues.

Rogues that turn Protestants according to those fine Gentlemen? and how can we Profelytes get our Living in *London* after such Slanders? how shall likewise the *French* Refugees dare to do us Service? Because five of their *French* Refugee Ministers, to wit, Mr. *Lefevre* who kept a Boarding-School in *Somerset House* near *Charing Cross*, Mr. *Basset* Minister in *Spittle fields*, *Faugeron*, *Paravisol*, and *Laborie*, went to *Paris* and turned Papists for Temporal Interest, the League will make the *English* believe that we Profelytes are so; though there is much difference between us and their Ministers: for, turning Protestants we become of a little thing to stark naught, nor we can ever be promoted to the *English* Ecclesiastical Preferments, for want of understanding perfectly the *English* Tongue with its *Idiom*, being not Born in *England*; whereas their *French* Refugee Ministers turning Papists at *Paris* get the trebble to the value of the Pension and other rent they enjoy at *London*, and hope besides to be promoted in the Ecclesiastical Preferments, simple Benefices, or Dignitys of the Church of *Rome*. Likewise, because the *French* Committee and its League are also very Wicked, they believe that no body, nor any Profelyte, can be an honest Man, measuring the others Corn with their Bushel. Covetousness with their insatiable desire of Money contribute very much to such Sins; as also the Popish Gold, it being very likely, that the Heads on 'em have been all along hired by Popery, because *Rome* knows that the Profelytes are the fittest Persons, to Convert the Papists of these Kingdoms, and to ruin the Reign of the Antichrist, Witness the Scripture in her speaking of the Profelyte *Apollos*, Acts 18. 23, and 28. But I thank God, that I not only know by my own Experience the contrary of what they say that all the Profelytes are Rogues; but also, because I have seen the good works and constancy of a great many Profelytes, notwithstanding their Persecutions from the League,

League, notwithstanding their Poverty, and other Crof-
ses hardly to be born without a special Grace of God, re-
membering always the words of Christ: *the Tree is
known by his Fruit.*

Lastly, they have 50 Ministers in their League who
consult with the *French* Commissioners, how they can de-
stroy the Profelytes, hinder them from getting their li-
ving, and prevent the Papists from turning Protestants;
that they may enjoy alone with their Relations and Crea-
tures, the 15000 *l.* of the Royal Beneficence, and the pi-
ous Legacys which are made to their Church both by the
Englisb and *French*: for which end they have found the
best and fittest way was to ruin the Reputation of the
Profelytes in the minds both of the *Englisb* and *French* Re-
fugees, especially the Reputation of the most Learned and
Charitable Profelytes, lest they should protect the others,
if promoted to a *French* Church or to be the King's
Chaplains: Wherefore the Young *Dubourdieu* Preached
the fine Panegyrick above mentioned upon the Prose-
lytes in the *French* Church of the *Savoy*, whereby he
Prophaned the Pulpit of *Truth*.

Objection.

Sir, Permit me to tell you that they must needs have
some Reasons for carrying themselves so Unjustly, Un-
charitably and Barbarously: Else, they should be very
Wicked Men, not to say, Arrant Pharisees? Are we
not all the Children of God, and have we not all one and
the same Father? How could they then be Woolves to
their Brothers?

Answer

Answer. 1.

The Ancient Pharisees were also Children of God, but Unnatural and Rebellious Children; and doth not the Scripture say also that *many are called but few chosen?*

Answer. 2.

They have some Reasons indeed, but which are not for their Honour, nor Credit, which I'll bring here for your Satisfaction, being needless, not to say, Tedious, to Repeat the true Reason of theirs of such a Conduct, which is the Professing the Church of *England* by deeds, Gown, Words, or by embracing it in their Dissembling Church of the *Savoy*.

The first, that appears on the Carpet, is that of Mr. *Graverol* a *French* Refugee Minister and Secretary of the *French* Committee, his Wife seeming once to disapprove their Conduct towards the Profelytes told him, why they used them so; Child, says he, we should be over-loaden with Profelytes, if we would not do so, (a token they mistrust Providence, tho' they Preach it for others.)

The next that cometh, is Mr. *John Dubourdieu's* Minister, who says the Bread of the Children is not to be given to the Dogs: And so the Profelytes are Metamorphised in his Corrupted Mind into Dogs.

The Third, is that of the *French* Refugees who are settled in the Pension, (tho' most on 'em are not in want by the very Confession of the *French* Commissioners to Mr. *Willcocks* an *English* Minister;) but especially of their Poor, who say the Profelytes come to take out the Morfel from their Mouth, thinking the *French* Committee would give them a better Portion in the Royal Beneficence

cence and other Charities, if there was no Profelyte at all: in which they are greatly mistaken; for, their Rulers will give them just as much Money as it is requisite for 'em, that they may not Starve, nor undertake to Rebel against 'em, the *French* League looking on the said Money, as on their own Prey, like as a Bull Dog who hath got a Bone: it smarts any one who comes nigh to it. Experience hath taught us that Truth. Which all is Confirmed by their Mourning at the Conversion of the Profelytes that come from the Church of *Rome*; whereas the Angels rejoice in Heaven at the Conversion of a Sinner, *Luke 15. 10.* No wonder therefore, if they all agree in crying down the Profelytes.

But to return to our First Subject, that they may be the better believed in their Lies, they make all their Ministers, Elders, and others of the *Refugee* go for Holy and the most Honest Folks in the World, maintaining and reaping by that way both the Money and Customs of the *English* Nation; nay, they keep a deep Silence upon the Learning, Works, and Probity of the Profelytes; and therefore will never own they are good Profelytes or right down Honest Men, but if they praise some of 'em the length of a Finger for something, they will dispraise the same the length of an Ell, and so do them more hurt another way by their Words, than they seemed at First to have done them good: Therefore to undeceive still better the *English* Folks of those Cunning ways of the *French Refugee* of either Sex, to discredit against Charity the Profelytes, and likewise to undeceive the same of the false Ideas that they give them of them, I'll make but one Syllogism to demonstrate to them, that the Profelytes are more Honest Men than their Accusers.

There are amongst the *French* Refugees many of their Ministers, who wanting nothing in *London* have turned Papists, as I have said heretofore; some of their *Laity* have

have been Hanged, Whipt, Burnt in the Hands; others are gone away without Paying their Land-Lords after they had been many Years House Keepers as Mr. Bonnet, in *Kensington*, &c. others both of the one and the other Sex have given themselves to the Venereal Sin, and one above all in an unheard and exampleless Manner, which was Printed in *Berlin* in the Year 1707; Some have been Pensioners and Spyes of the *French* King in the last War, as one Named *Hector* a *French* Refugee hating the Church of *England*, and fearing, lest her Prosperity would make her too strong against his *French* Presbyterian League of *London*, who love to Fish in troubled Waters to enjoy thereby more quietly the 15000 *l. Ster. per annum*, (he the said *Hector* served *Lewis* the 14th. a long time as a Spy under the Reign of *Queen Anne*, and as such had been Guilty of many weighty matters, especially in the Affairs of *England*, as you may see in the universal History made by Mr. *Bossuet* Bishop of *Meaux*, Tom. 3. Page 326 and 327, and Sold at Mr. *Moetiens* at the *Horace's-Head* in the *Strand*); *Guiscard* recommended also by them, (whose Probity the Lord of *Oxford*, then so good peculiar Friend of our *French* Refugees, will always remember to have had the Honour to have try'd to his Cost,) made the Descent Miscarry which was intended in the Port of *Sette* in *Languedoc*, having intelligence with the *French* King; (he was afterwards Quartered in *London* being Convicted of a like Crime); a Young *French* Refugee Minister came to *Lausanne* in *Switzerland*, he was helpt to a place to be Tutor in a House, from which he carry'd away the best Horse in the Stable with the Silver Plate, and went to *Paris* to make himself an *Abbot*; and Lastly a *French* Refugee Girl put on an Habit of Cadee, like the Maid of *Orleans*, and was relieved by the *French* Consistory of the *Savoy* in Man's Cloaths a Considerable time, till her Cheat was found out;

*None Long thank
of many other pre-
tended Refugees.*

But, My Lords, and Gentlemen, no *Profelyte* of one or the other Sex hath done any of those things :

Therefore the *Profelytes* are more Honest Folks than the Slandering *French* League, who blacken every one not only by Words, but also by Motions of their Head and Eyes, and by Contorsion of Face, to enjoy alone the Money and the Charities of your Country.

And if they Object that some *Profelytes* have miscarry'd in Faith, I answer that it is Necessary and their Scandalizing of them that is the Cause of it. They make a Mote in *Profelytes* big like a Mountain, but cloak their Villanys and those of theirs, for fear the 15000 *l.* should be cut off, as it was done during 4 Years by Queen *Anne*, and they had never got it again, if she had not dy'd, (which Death cometh perhaps from their Intreagues, there being no Physician, tho' never so learned and honest Man, but may be disappointed, if his Apothecary, or Surgeon is not faithful in preparing the Physick prescribed by him,) they had never got from her that Money again, say I, because she knew all their Injustices, and knew also that the true poor, either *French* Refugees or *Profelytes*, were ne'r the better for it: and if they had not been saved by their Intreagues and Friends, when an hundred of their *French* Refugees prosecuted them in Parliament, and got Books Printed against them, of which I have some at Home, they could not have gone on with their Wickedness and Injustice in the said Distribution, much less, filled the Measure of their Iniquity. The Book of 77 *French* Ministers Subscribed by them, and presented to King *William* of Glorious Memory, which I will produce, proveth too much that Truth, for you will find in it, that wheresoever there are *French* Refugees, the Charitys are distributed to them by the Foreign Nations who make them, and that never any Justice nor equitable Distribution must be expected from the *French* Committee, even towards
the

the poor *French* Refugees, unless it be composed of *English* Men, and the Money trusted to the said *English*.

But to prevent that, after the said Ministers had shaken off the Yoke of the *French* Committee, and had obtained 3000*l.* for 'em, to be distributed to them by a private Person, the poor demanding Justice of the Parliament, and proving the horrid Injustices and ill Conduct of the *French* Committee, the said Committee got a Certificate in its behalf Subscribed by a part of those Ministers against the Complainers, (which Mr. *Baron* Minister of the *French* Church, Named *La Patente*, refused to Subscribe) just as they have done after the Distribution of *Jury* to the five Ecclesiastick Profelytes (to wit, Mr *Malard*, *La Romeliere*, *Liegeois*, *Moreau*, and *Guibert*, whom they have excluded from the Royal Beneficence for having Complained of them to his Grace the Lord Archbishop of *Canterbury* and the Lord Bishop of *London*, and for having begged *English* Commissioners for the Profelytes,) in order to prevent them from recovering their Subsistence, or from being ever admitted in the said Beneficence; as also in order to terrify by such a publick, severe, and unjust Punishment their *French* Refugees from asking *English* Commissioners for the *French* Committee. That Certificate of the said Ministers was the cause that the *French* Refugees have always remained as before, under the Tyranny of the *French* Committee, after their Ministers had got off from the same. It should be very fit to Punish the Uncharitableness and Injustice of those Ministers, for granting such a Certificate against their Conscience to the said Committee, by putting them again in the said *French* Committee, as they were before, but after having first established however *English* Commissioners in it, to prevent the Injustice and too frequent Lies of the said Committee; by reason of which I'll be Contented to relate here but Six Facts out of a great many more, which I pass over in silence for

Brevitys sake, those which are Printed in the Book, intituled, the *French Plot* found out against the Church of *England*, or a Manifesto, &c. being more than sufficient for my purpose.

Fact. 1.

Mr. *Guibert* an Ecclesiastick Profelyte having been reduced from 32 *l.* Ster. to 12 *l.* after his *French Refugee Wife's* Death, when he began to speak openly in behalf of the Church of *England*, and profess it, being above 70 Years old, having two Children, and no Trade to get his Livelihood, but that of teaching *French* in *London*, was cut off from his 12 *l.* Pension at the above mentioned Distribution of *July*, for having Complained to some Bishops through some *Englisb* Men by Declaring the Truth against the *French League*, and he told me since, one Day I met him near *Common Garden*, he being almost at Despair, that they had excluded him for that, that he was Destroy'd and Starved.

This great Distress and Grief hath cast him into Sick-
nets of which he quickly dy'd, when the League saw his Health and Life was confiscated, they have quickly restored him his Pension's Money, lest his Children should give their Oaths that they were the Cause of their Fathers Death, by such an Injustice according to their Belief and his Complaints.

Fact. 2.

Mr. *Duval* an Ecclesiastick Profelyte famous by his Sermons in the *French Churches*, told me they have done him all the Mischief that *Satan's* power is able to do, even so far, as to make him go for a Spy of the *French King*, in the time that the War with *France* was more Bloody and
En-

Enflamed than ever. They served me so when I was about Consulting for entring into the State of Matrimony; which hastened me to Marry an *English* Woman, to make her apply to her *English* Judges, to save me from those Disguised Tygers in Sheeps Cloaths.

Fact. 3.

Doctor *Richard* another Profelyte known by his Learning and Sermons was not for 'em neither.

Fact. 4.

Mr. *Delpeche* likewise a Profelyte owned to me all that I told him of the *French* Committee and its League. By his fine Sermons and Holy Life he got the *French* Church of *La Patente* filled up with Hearers, after Mr. *Foran* a *French* Refugee Minister had forsaken it, because it was almost quite empty, whilst he Preached in it. When he saw it full and good, he began with his party to Prosecute Mr. *Delpeche* by false accusations to recover it again. There was a Suit in Law amongst them both; but by a good hap what Mr. *Foran* and the Elders of his party, had set forward against him, was proved false and the said Refugee Minister cast: for which he was very angry against Mr. *Delpeche* who for that reason being upon his Death Bed sent for Mr. *Foran*, to be reconciled with him, but the said *Foran* said he would not, and dy'd in that State according to the Common Report.

Fact. 5.

They spred in *Kensington* I was a Papist; so that no body durst trust me the Education of their Children: whereby
they

they ruined me, having been the cause by such a means that I broke. Mr. *Harper's* Wife a Grocer in *Kensington*, Mr. *Beckington's* Wife, and the *English* House Maid I then kept, with many more will Witness it.

Fact. 6.

Doctor *Renoult* an Ecclesiastick Profelyte, now in *Ireland*, hath not been free from the Venom of their Tongues. These are his own words which you may see in his Book of the Vindication of the Profelytes, Page 20 and 21.

‘ I send you back to the Reading of the last Pamphlet
 ‘ I have given to the publick under the Title of Exhorta-
 ‘ tion to Repentance, directed to Mr. D — d, the He-
 ‘ ros of the Enemys with whom I fight in this; and you
 ‘ shall see in it of what are able those who are cruelly and
 ‘ obstinately bent against our Destruction, and how ef-
 ‘ ficacious a Grace is necessary to persevere in the Profes-
 ‘ sion of Truth in spite of so many Obstacles. God has
 ‘ granted it to me, and I bless his great Name for it.

‘ As for what they add that many Profelytes dye Pa-
 ‘ pists after many Years of Conversion and Edification,
 ‘ is a meer imposture, contrived on purpose to make us
 ‘ be hated. Judge your self of the Truth and Falshood
 ‘ of the Storys told thereupon by that which they have
 ‘ spread against me in such a Relation in the Town of
 ‘ *London*. They assured there some Years ago that I di-
 ‘ ed a Socinian; and also of late, to wit, at the end of
 ‘ the Year 1714, a universal Report hath been spread in
 ‘ it, that I died a Papist, after 20 Years Conversion: and
 ‘ that with such particular and so well outwardly Wo-
 ‘ ven Circumstances, that it was almost impossible to
 ‘ doubt of it: and yet I was at that very time in the Ca-
 ‘ pital of the Kingdom of *Ireland*, full of Health and Life
 ‘ by

' by the Grace of God, and exercising in it the holy Mi-
 ' nistry with Edification, in one of our *French Churches*,
 ' in which I still Preach actually in the Absence of one
 ' of his Pastors, who has been at *London* these 4 Months.
 ' If I had got any violent Sicknes accompanied with be-
 ' ing out of my Wits, and that during such a Dotage I
 ' had Sung some *Dominus vobiscum*, or some *per omnia*
 ' *secula seculorum*, it had been at least a pretence to those
 ' base Calumniators, to pour thus their Poison against
 ' the pureness of my Faith. But I assure you, Sir, that
 ' for these 10 Years that I have been in *Ireland*, I never
 ' had, Thanks be to God, any other Sicknes, but some
 ' Head Akes that were never so far violent as to make
 ' me Light Headed: Wherefore those Villain Impostures
 ' have not the least Ground, and those who spread them,
 ' must be look't upon with Horror, as the Enemys of
 ' our holy Religion, as well as of my Person: and I hope,
 ' that after my true Death, the publick having been so
 ' often deceived by their Notorious Lies, will do me Ju-
 ' stice, and will give no Faith to any thing they will
 ' then spread to fade away my Memory, and destroy
 ' my Family.

' I am retained in the Protestant Religion by no For-
 ' tune. I should be the fooliest of Men, to remain in it till
 ' Death against the Lights of my Conscience, to lead in
 ' it so sad a Life and so full of Bitterness. It is but the
 ' strength of Truth, that makes me stick to it, and which
 ' is able to make me overcome so many and so sharp
 ' Trials; and I trust in God, that after I have accom-
 ' plish't so long a time his Virtue in my Infirmary, he
 ' will preserve me to the End in my Temptations and
 ' against my Tempters, and will be a Gain for me to
 ' Live and to Die in him.

' This is, Sir, in short, what I had to tell you for
 ' the Vindication of the Profelytes, I could push the
 ' matter

' matter further, and join to that Vindication a Treatise
 ' of the Advantage and Glory that comes to the Reli-
 ' gion from the Profelytes, by letting you see, that the
 ' Greatest Lights that have dissipated the Darknes of
 ' Paganism, and set up the Standard of a Crucify'd
 ' God, on the Ruins of the Temples of the Idols, were
 ' Profelytes; that the Blood of so many Martyrs, which
 ' formerly was so fruitful a Seed for Christians, was a
 ' Profelytish Blood; that those Kings and those Princes,
 ' who in the 16th Century took away from the Beast the
 ' Power given him by their Ancestors, were Prose-
 ' lytes; and that in fine the most Learned Men who ever
 ' were since the Apostles, such as were *Ireneus, Cyprian,*
 ' *Austin, Calvin, Beza, Zuinglius, Luther, Melancthon,*
 ' *Crammer, &c.* were Profelytes; but this would carry
 ' us too far. Therefore I'll finish here by assuring you
 ' that I am very much and verily,

Sir,

your, &c. *Renoult.*

At Dublin, in the Month
 of February, 1715.

Note, that by Mr. D — d the *Heros* of the *Enemies*,
 with whom, he says, he hath to Fight, &c. he meaneth
 Mr. *Durand* the *Heros* of the *French* Committee and its
 League, against all which he speaks throughout his
 Book. He calls the said *Durand* a *French* Refugee Mini-
 ster the *Heros* of the League, as being the most Cruel E-
 nemy of the Ecclesiastick Profelytes with *St. Denys* Mini-
 ster, *La Chappel* Minister the Nephew of Mr. *John Dubour-*
dieu Minister, *Guilhon, Savary, Fonvive, Silvestre* a Phi-
 sician, &c. whom the *French* League hath chosen for the
French Commissioners of the Committee established for
 the

the Relief of the Profelytes, tho' unworthy, and in no wise fit, for such a Commission. I except nevertheless the Marquels *Duquene* who may have been imposed upon, or be ignorant of their unworthyness, by reason of his Youth, nor can prevail against them, having but his Vote.

As for what Mr. *Renoult* says Concerning the Profitableness of the Profelytes to the Protestant Religion, I could Confirm it by letting the publick know, that a great many Books have been made by the Profelytes against Popery, some in behalf of the Protestant Religion, and the others for Devotion, as the Fire of the Altar, by Dr. *Horneck*; the *Golden Chain*, by Mr. *Degabillon*; the Tears and Sighs of the Profelytes, by Mr. *Guibert*; the account of the Torments which the *French* Protestant endure on Board the Gallies in *France*, by Mr. *Bion*; the Book of *La Madone* by Doctor *Renoult*; the Book Intituled Exhortation to Repentance directed to Mr. *Durand* a *French* Minister, one of our Commissioners, made against him and his League, by the said *Renoult* with that of his Motives for quitting the *Roman* Church and several other Works; a Poem of the Greatness and Merit of King GEORGE, by Mr. *Francis De la Pillioniere*; a Book against Popery by Mr. *La Crose*; the Common Prayer Book translated into *Spanish*, by Mr. *Alvarado*; the Cheat of the *Popish* Monks and Priests, by another Profelyte; and many more Books made, by other Profelytes, which the *French* League suppress as much as they can, or keep a deep Silence upon 'em, as well as upon their Sermons and Probity; and forbid secretly the introducing of them in the *French* Boarding and Day Schools by one of the League, unless they will be cut off from their Secret Pensions with their Relations, threatening them also with the *French* Committee's Hatred and Vengeance, and Consequently with having their Boarders cut off, or with being no more

help't through their Recommendation with Customers for the future; tho' the said Books of the Profelytes should exceed infinitely the other *French* Books made upon the same Subject; and that on purpose, that the Profelytes may get no Renown by them, no Friends, nor their Living. But that you may not believe for the future their running down of Profelytes, see the Book which the Dean of *Peterborough* a Member of the Convocation hath made in their behalf, Sold by *James Knapp* at the *Crown*, and *Timothy Child* at the *White-Hart*, in *St. Paul's Church-Yard*, 1718.

The Craft of the *French* Committee and its League, to Cut off the Auxiliary Troops of the Church of *England*.

Even as to weaken and destroy an Army, the junction of the Succours is not only prevented, but also the Succours it self is beaten separately; so also the *French* League destroy the Ecclesiastick Profelytes whom they know to be for the Church of *England*, or can do her good, to deter the others from imitating them: and to be able to destroy them for ever, without that the Church of *England* may take notice of it, or suspect them of such a wickedness and unlawful way, to maintain their Church the better, they have joined with us in the new Committee a great number of Lay People of all Sexes, whom they have taken out of their great Committee, on purpose to Starve the above mentioned Profelytes by giving them very little, or excluding them from the Royal Beneficence, cloaking themselves afterwards under the fine Pretence that they must have also Charity for the Lay-Profelytes, and that the Stock is not sufficient for all: and so they will absorb the Money in behalf of those Lay Folks to do mischief and destroy the said Ecclesiastick Profelytes, not all at once, but only some at each Distribution, or at least to keep

keep them so poor upon the least Suspicion, that they are prone, or for the Protestant Episcopal Church ; that they may neither have Money to buy the necessary Books to Preach, nor time for that, no more than to make Books for the good of the publick and Religion, because then they are obliged to lose all their time to beg and to get very little by teaching almost for nothing out of Necessity : which they could not have done, if they had not disappointed his Grace the Archbishop of *Canterbury*, of whom we begged a separated Stock and Committee composed of *English* Men, for 15 or 16 Ecclesiastick Profelytes and for the others who could come for the future, to bring to nought the effect of the Malice and Craftiness of the said League, who also, to ruin us more surely and without Remedy, have got secretly a Court of Justice in the Committee established for the Relief of the Profelytes, viz. a Solicitor, an Attorney, an Advocate, and a Counsellor, with two Justices of the Peace, and that in order to substract themselves from the *English* Courts of Justice and Parliament, that we may not cast them in the said Courts for their Injustices, knowing that it is easier to impose upon two Justices of the Peace, and gain those few Lawyers who by obeying them may have the Customs of all the *French* Refugees, and be promoted in higher posts through the means of the said League : whereby it is evident that there is no other way for the Church of *England* to save the Ecclesiastick Profelytes, but to have them be paid by a private *English* Person, or to put to Execution their first Demand to his Grace the Archbishop of *Canterbury*, by granting them a separated Stock and Committee of six only Persons, to wit, the Marquess *De Montandre*, the Marquess *Duquene*, Mr. *Rival* the *French* Minister of the Royal Chapel in St. *James's* House, Justice *Bealing*, Sir *John Philipp*, and Doctor *Willcock*s an *English* Minister, with a Profelyte Minister to be chosen every other third Year; in the

Room of these three *French* Refugee Ministers, *Durand*, *St. Denys*, and *La Chapelle*, as *Matthias* was chosen in the Room of *Judas*, *Acts* 2. 26. and the Lay-Profelytes may remain in the same Committee wherein they are at this present.

Objection. 1.

To let you know that the League is not so black, as you pretend, it is because they can get a Certificate Subscribed by Lay-Profelytes and by many Ecclesiastick Profelytes, that they are honest Folks.

Answer.

Such Certificates in their behalf prove nothing, and are to be rejected (as being got from the Profelytes through Necessity, Famine, and their fear of Starving for the future, by being cut off for ever from their Pensions, if they would refuse to Subscribe what the League please; which they dare not refuse, being not sure of the success of any good Cause against so powerful, learned, cunning, rich, and strong party :) else, they could be always justify'd, tho' never so guilty, by getting through the aforesaid means the Subscription of them who have received Money, against them who have been excluded.

Objection. 2.

Some Ecclesiastick Profelytes and *English* Folks will speak well of them.

Answer.

The most wicked have likewise some body to speak well of them; even *Lewis* the 14th. whom they called the
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the greatest Tyrant. If the wicked had no Friends to defend their part, they could not stand, nor prosper upon Earth; and therefore the League had always this policy to get the Friendship of some Profelytes, especially of those that are for their Church, and have marry'd *French* Refugee Women, by not offending them, but rather by using them reasonably; that they may be willing to speak well of them, when they are ask't by the *English*; as also to make use of them to give any one a good Character of them, nay, to speak basely of some other Profelytes, if they can obtain such a favour of them, to ruin thereby one party by another: thus they give them an Egg to have an Ox. Furthermore they will use also some *English* Men, to disgrace and ruin an honest Profelyte in the mind of such as can and would help him, protect him, or do him Service. Mr. *Chamberlayne* hath served me so against his Conscience to please the League that chose him for Commissioner, because they knew, that according to the Common Report he is a Man ready to do any thing for Interest, especially in hope to be promoted by the said League to some of the first posts of the Kingdom through the Gentlemen R ——— n and B ——— r; but the King is too wise to make so bad a choice. I spared him out of Charity in the foregoing Book by not having inserted in it the Advertisement of Mr. *La Romeliere*, as he desired me to do't, wherein he gave a very ill Character of him; I spared him I say, notwithstanding that Mr. B ——— r a Counsellor, whose Son I have taught told me that he the said *Chamberlayne* was turned out from his Charge of Justice of the Peace for having Sold Justice.

But that you may have still a greater Knowledge of what I was in *France*, you must know that before I was confined in the Parish of *Belleville* to have the Care and the whole Burthen of that Town, I was, 1st. the Priest of the Nuns, called, *Les Religieuses des deux Amans*, in

Veze

Veze a Suburbs of *Lyons*; 2dly, an Assistant of *St. Vincent's* Church in *Lyons*; 3dly, an Almoner of the Nuns called, *Les Religieuses de L'Enfant Jesus*, in *La Croix-Rouffe* another Suburbs of *Lyons*.

Moreover I heard in *St. Clou* with Doctor *Picard* the Confessions of the Nobility of *Versailles* and of the others round about at *Christmas* Holy days, to absolve them of their Sins; but I declared to most of 'em, that the good Life, the Love of God and the Neighbour, with a true Repentance of their Sins, and a sincere Resolution to amend for the future, absolved the Sins; and that, to let them know thereby the Vanity and Inefficaciousness of that Contrived Confession, radically come from *Monkish* Superiors, as well as their *Lent, &c.* to rule them, by knowing all their secrets, designs, and predominant sin, to bring Remedy to the same, in order to maintain thereby their Temporal Revenue and Grandeur. The Night before I departed from *Belleville*, after I had however Sold all my Household Goods, and paid both my House Maid and other Creditors, I said likewise to some understanding Gentlemen that were no Fools in matters of Religion, that there was no Transubstantiation, nor Christ in the Eucharist, his Humanity being no where else but in Heaven, and I demonstrated it accordingly before a great many Witnesses: after what I spake also in *Paris* openly against the same Articles to one Doctor of *Sorbone* and many more Priests; so that my Cousin *Saunier* Born in *Beaujeu*, but then at *Paris*, told me that I was a second *Luther*, and Mr. *Bozon* another Priest to whom I said the half of the *Roman* Religion was false, threatened me with acquainting the Cardinal *Denoailles* with it, tho' he used to tell me that I proved not things, but I demonstrated them, which was the cause that seeing I could not convert him, tho' he owned the Truth of all that I spake, I came away immediately from *Paris* into *Switzerland* and from thence to *London*, telling him, *Curavimus Babyloniam, Curari noluit, Migrando derelinquamus eam.* Ob-

Objection. 3.

Many Lights light more than one, and therefore the more *French* Commissioners there will be in the Committee established for the Profelytes, the better it will be.

Answer.

That is true in heavy and difficult matters of Religion, even in the Affairs of State; but not for a Trifle as this; far from it that Multitude of those *French* Commissioners of the great Committee Leagued with the too many *French* Commissioners of the New Committee, serveth only to make impossible the Satisfaction of any Injustice of theirs, and the recovering of one's Right.

Objection. 4.

Mr. *Malard* forfeited his Right, because he Preached not when he came.

Answer.

I desired Mr. *Aufrere* to lend me some Books to Preach; but he refused them to me, saying I could not do't, before I am received into the Body of the Church, and they kept me 6 Months before they would let me publicly abjure the *Roman* Errors, in the *French* Church of the *Savoy*; because I was unwilling to embrace the Protestant Religion in their *French* Presbyterian Church behind the *Royal Exchange*, as they desired me by Mr. *D'argenteuil*: and they had never received me into the Body of the Church, if I had not told them I
would

would tarry no longer, and that I would Complain of it to the Bishop of *London*. Before those 6 Months I was deprived of my Testimonies by 'em, and they began to Persecute me so Barbarously that amongst a Thousand Profelytes there is not one but had turned Mad, or returned to Popery, had not God sustained me in his Grace; So that at last they forced me out of the Kingdom through necessity and by taking away my Reputation every where through Lies and Tales. Besides, I went to the Chief Elder of the *French London Church* in *Cannon Street* 5 or 6 Years ago, 6 Days after Mr. *Richard's* Death, to get his Vacant Place; but the said Elder with other People told me it was already given to a Young *French Refugee* whose Name I have forgot, a Relation to an Elder of the said Church.

Objection. 5.

We know neither Mr. *Malard*, nor his Country, or Family; for we don't trouble our selves to enquire into the course of Life which the Profelytes have led, whilst they lived in *Popery*.

Answer.

That I can't believe; for I told them who I was, when I came to *London* in the Year 1704 they saw in my Testimonies I had done all Functions of Pastor in the Church of *Belleville* in *Beaujolois* during Three Years with the Approbation of my Superiors. Moreover they may know who and what is any Profelyte by their *French Refugee* Merchants and Bankers in *London*, who have Correspondence with *Popish* Merchants and *French* Protestants in *France*; as also by the Opportunity of *Geneva*, the *French* Refugees of that Town going often to *Lyons*, *Macon*,
and

and other Parts of the Kingdom of *France*. They know the Truth of my Papers of Family, having been long in their Hands, to wit, that I am Son to the late *Francis Malard* Doctor Physician, to whom the Fee, that's, the Noble House of *Layssu* in *Veaurenard*, two Leagues and a half from *Macon* in *Burgundy*, belongs; that I am the Brother of *Francis Malard* Doctor Physician in *Lyons*; that I am Cousin to Mr. *Malard De la Clete*, (General Farmer of the Rents of the late Cardinal *De Bouillon*, the Dean of the Cardinals, who wanted but one Vote in the Year 1700, to be *Pope*,) who is Son to the late Mr. *Malard* Judge and Mayor of *Paray le Monial*, in *Charolois*; Step Son of Mr. *De la Fayette* of *Beaujeu*, who had eight Mannour Houses in *Beaujolois* and *Maconnois*; Step Brother of Mr. *De la Fayette* who kept a Coach in *Lyons*, and Marry'd Mr. *Tomé* a Banker's Daughter at the Key of the *Celestines* in the said Town; Cousin of my Lady *Dompont* Sir *De la Chartonniere*'s Wife, the Criminal Judge of *Ville Franche* in *Beaujolois*; God Son of the said Lady and the Baron *Desaintolive*; Cousin to Sirs *De Bois Martin*, and *Defontenaille* to whom belongs the Castle *Milan* at the going up to the *Capuchins* in *Lyons*; Relation to Mr. *Charton* a *French* Refugee, an Ingeneer of the King of *Prussia* at *Custrin*, by the *Bergiron*'s Family, who is likewise Cousin to the said *Defontenaille*; Lastly, Grandson to Mr. *Thevenot* in *Beaujeu*, a *French* Protestant, worth 100000 Livres, Friend to the Marquess *Dechandieu* a *French* Refugee in *Berlin*. I refused the Ecclesiastical Preferment of *Mont Merle* procured to me by my Brother Physician. Mr. *Trouilleur* got it afterwards. If I had remained in Popery, and had not liked the place that I had in *Belleville*, I had wanted no more Benefits than Rain; because Mr. *Malard* my Relation at *Paray*, had obtained for me what Benefit I had liked from the Cardinal *De Bouillon* then alive, being both the two Fingers of the Hand.

If his Grace the Archbishop of *Canterbury* and the Lord Bishop of *London* would be pleased to tell me what they alledge against me, I would soon convince them in every thing, and undeceive those Prelates of their Contrivances; however let it be as it will, I have described them enough, and sufficiently demonstrated the Truth in the three Books I have got Printed against them; that the said Prelates may no more be imposed upon by 'em, but they will presently discover the Falsehood and Venom of their fallacious Reasons and Inventions.

Objection. 6.

None of the *French* League owneth that there hath been any Secret Union to maintain their Church by Covered and unlawful ways, and to weaken the Church of *England* by the same, or that they are Enemies to her, as they were in *France*.

Answer.

They don't own neither that they are of the Protestant Episcopal Church: and do you believe that they are such Fools as to Sound with the Trumpet a Truth that would wrong them? have they written any Book in behalf of Episcopacy? have they made any Book to vindicate the Church of *England*; that their *French* Refugees may not be so averse to her; that they may not confound her with the Popish Church; and that they may not account, nor call a Profelyte a Papist, as soon as they see a Gown upon his Back? have they Preached or Declared in Conversation that the Church of *England* is more pure, or at least as good as theirs, even as the *French* Churches wherein the Common Prayer is read; far from it, they speak no more of the Church of *England*, as if there was none upon

upon Earth: Nay, they have set on the *French* Refugee Wives of the Profelytes against their Husbands, that they may disown the Book, Intituled, the *French* Plot found out against the *English* Church, &c. because of that; otherwise, they would plague them to Death at home, especially to be rewarded with a Pension by the League, when Widows; neither will they permit me to come nigh to their Husbands because of the same: Therefore the Title the *French* Plot found out against the *English* Church, or a Manifesto, &c. Meaning thereby the Plot of the *French* League, that's, of the *French* Rulers of the *French* Protestant Nation in this Country, hath been rightly put, nor hath need of any further proof.

Objection. 7.

You should not have put the Names of some Profelytes in the foregoing Book, without having ask't before leave of, 'em. Your Enemies have made their Advantage of it to wrong the Truth of the said Book by imposing upon the Publick according to their Custom.

Answer.

I did it that they may not Conceal any longer they are Profelytes, tho' the *French* by their Criminal Tongues have made Infamous that Glorious Name out of Interest, considering that their Living a private and unknown Life, as some do, was a Sin of ungratefulness, 1st. towards God who hath called them by his Grace to the knowledge of his Truth, seeing they give not Glory to God for the Grace they have received of him, no more than the 9 Lepers, *Luke* 17. 17, 18. who were disliked of Christ for a like Ingratitude; 2^{dly}. towards the Religion that feedeth them, seeing they do her no Good thereby; 3^{dly}. to-

wards the Papists who are ne'r the better for such Conversions of their Priests, seeing they know nothing of it: And indeed would it not be a Shame for a Soldier to hide himself behind a Bush, instead of going to the Enemy to oblige him to come to a Peace and to do what is just? It seems they are afraid to be Murdered by the Papists; which argueth a Sin of Cowardness in 'em: Should not their Death be Precious before God, if their Hypocritical, and Interessed Confessors should give them such an Advice in Confession according to their Custom, which is to declare 'em that not only there is no Sin, but on the Contrary, it is the best Work before God to Stab such as shall attempt to Convert them, especially such as are Born in their Religion and have forsaken it? Are they not obliged to expose their Life, after Christs example, to discharge the Duty of Charity, which is the Greatest and chief Commandment of the Law? For tho' some of 'em have not the Talent of Preaching; however they are Learned on another side for Controversy, being Philosophers and Divines; and having seen evidently the Falseness of Popery before they came into this Country. They can speak of God and of Religion, to the Papists, in Conversation, and give 'em good Examples: which, if they do not, they are unexcusable before God, who would have given the encrease and efficaciousness to their edifying, Glorious, and Charitable discourses.

As for the Lay-Profelytes, 'tis quite another thing, and so I was not so imprudent, as to put their Names in the said Book, I am not such a Fool neither as to let the Papists know where they Live; because, tho' God hath sufficiently enlightened them by his Grace upon the Truth of his Church, it would be exposing them to be seduced by the disguised *Monks* and *Jesuits* of this Country, being weaker than they in matters of Religion, for want of Philosophy and Divinity: So much the more that I know

know my self, and I have heard with much Regret, that they pervert in this Town a great many Lay-Folks Born in the Protestant Religion, who ought for that reason to be stronger in Faith than the Lay-Profelytes who are not Born in it: which might be prevented, if remedy was brought to two abuses; the *First* is, that some *English* Doctors of Parishes know not all their Sheep, nor where they Live, because their Parishes are too big, and so the Wolf cometh and taketh them away unknown to them; the *Second* is, because the Papist House-keepers know the Lay-Folks who are ignorant, or bad Protestants, and so they direct to them those disguised *Monks* and *Jesuits* in Gentlemens Cloaths, to seduce 'em, or they bring them all into their own House, to pervert them: which could not be, if no Papist was suffered to be House keepers in any Capital of these Kingdoms and Shires, but rather sent to the Country in the Market Towns, as it is done in *France* to the Protestants: in which Places they should be better watch't, nor could consequently waste Christ's Flock, the *English* Doctors of Parishes knowing there all their Sheep, which also hear their Voice.

Objection. 8.

What Benefit would come to *England*, or to the Protestant Religion, if the Ecclesiastick Profelytes were better used?

Answer.

A great one; 1st. the Salvation of the *French* Commissioners, by discharging their Duty of Justice and Charity, recommended to them by the Givers of the Publick Charities; 2^{dly}. the Tranquillity and Peace of
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the Kingdom by the Conversion of the Papists of *England* and *Ireland*, through the Profelytes, to whom they can't answer as to the *French* Refugee Ministers who know not the new Reasons and Subilties contrived by their Priests since the Refuge, taught now in their Divinity, and Printed in new Books that were not set forth before the said Refuge, in order to elude the Truth and strength of the Protestants Arguments; and whom also they would believe better than any Minister Born in the Protestant Religion; 3dly. the Reformation of *France*: for, if the *French* Refugees had not starved the Profelytes, by taking away unjustly from them both Reputation and Subsistence, and make them by that way despicable, and creep in the Mud and Dust of the Streets of *London*, each one of 'em would have Written to the Gentlemen, Priests, and Pastors of their Relations, or Acquaintance, to open their Eyes. They would have adviced them to read and fetch out of *Geneva* the fittest Books for that purpose, the Titles of which they had mark't in their Letters; which had formed a Party in *France* with God's Blessing, and Consequently caused in a few Years a General Reformation: Whereas they are ashamed, being so ill used, to write to them, lest they should know they lead a shameful, base, and dying Life in the Streets of *London*.

Objection. 9.

All that you speak, is very right; but permit me to tell you that I can't well apprehend all the Truths of this, nor of the foregoing Books; unless you tell me, what is meant by the *French* Committee and its League, as also from whence the 15000 *l.* come.

Answer.

Answer.

First, By the *French* Committee is mean't Thirty *French* Commissioners, almost all Lay Men, except some Ministers, of which number there is an Elder of every *French* Church.

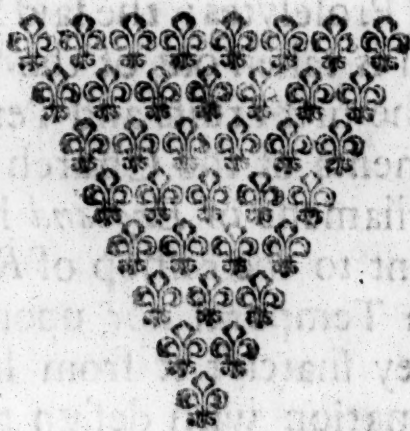
2dly. By the League is meant all the Ministers and Elders of the two Head *French* Churches, which rule the other *French* Churches; as also all the other *French* Refugee Ministers of *London* and round about, with all the *French* Commissioners of the new Committee, of which number the Marquess *Duquene* may be excepted by reason of his Youth, and because he never medled with those Charitys before the last Year, nor consequently knew not their Injustice.

3dly. As for the 15000 *l. per annum*, granted to the *French* Protestants by King *William*, to relieve them that were in want, out of which Summ the *French* have granted 400 *l.* with much ado to the Archbishop of *Canterbury* for the said Profelytes; the said Summ of 15000 *l. per annum* was and is taken out of the Stock that ariseth every Year from the first Fruits and Tenths of all the Ecclesiastical Preferments of the Church of *England*; for, the Kings and Parliament of *England* having considered all this Money went to the Bishop of *Rome*, tho' he had no right upon the Temporal nor upon the Spiritual of this Countrey, they snatch't it from him in the beginning of the Reformation with design to defend the Catholick Church with it against his Wicked Attempts, Armys, or Massacres: ~~for~~ which reason, being ceased, the Queen gave all the Remainder of that Money to the poor *English* Clergy, to increase the small Benefices of 12, and 20 *l.* of the Countrey to 60 *l.* seeing the Government wanted no more that Money to Defend themselves against

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Popery: which Gift hath been look't of all, as a Wise, Just, and Charitable Action of a True and Truly Christian Queen.

Whereupon I argue so: if a *French* Minister wearing short Cloaths, serving, or not serving a Church, but only Teaching through or in the Town of *London*, hath a Pension to Subsist, out of that Money that cometh from the Church of *England*, tho' he be an Enemy to her, and be not Naturalized; with how much more reason ought a *French* Protestant Minister of the Church of *England*, wearing a Gown and Naturalized, as I am, ought, say I, to have a Pension out of the said Money as well as he. I leave that reason to the Reflection of the three Head Prelates of the Church of *England*, to wit, the Archbishop of *Canterbury*, the Archbishop of *York*, and the Bishop of *London*; and I appeal to their Consciences and Honour in this my Case.



Con.

Conclusion.

IS there any thing more astonishing than to see People Preach against Injustice, Hypocrisy, Slandering; and yet be themselves the most Unjust, Hypocrites, and Slanderers. Pray God turn their Hearts, and chastise their Purses to save their Souls; but especially that it may please him to Inspire and Enlighten the King and Parliament on such Abuses, that they may cure such an inveterated Evil, and dissipate the Cloud of Darkness wherewith they Cover 'em through their Eloquence, Hypocritical Behaviour, Lying Discourses, Intrigues, Artifices, and Cunning Ways, to impose upon the Rulers, to baffle, and to overthrow the best Cause, there being above 50 *French* Refugee Ministers who keep Secret Meetings, to support the whole Frame of the League, who the better and safer to Succeed in all that they do and undertake, cause also, as I have been told, each one to give his Oath of Fidelity, before he be admitted to be an Elder of the *French* Church of the *Savoy*, or a Member of the *French* Committee, that he will reveal nothing of what shall be done or spoken in their Meetings or Conferences; which is the more likely, that two Elders of the *French* Church of the *Savoy* have told an *English* Person they did not right; so that there is no wonder, if any of them being turned out, or freely retiring, as it has happened sometimes, keep the Secret the rest of his life Time, knowing, 1st. that they would give him no Pension; 2^{dly} that their *French* League of *Holland*, *Berlin*, and *Switzerland*, would turn him out from their Churches, relieving no body without a Certificate from

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the *French* Con sistory of the last place wherein he hath lived; 3^{dly}. that they would ruin his Reputation or Trade by abusing the Censures of the Church, and consequently Starve him with his Family: Therefore to finish with the Respect I owe to the King and Parliament, it seems it would be very fit to arrest Mr. *Ayard*, formerly a Member of the *French* Committee, before the League make him escape away; for, Mr. *La Romeliere* told me that he said he would reveal every Truth against them, if he was put upon his Oath, and shewed me, as also to many more, some Deceitful Papers of the Distribution of the *French* Committee, which come, as it is very likely, from the said *Ayard*, or through his means, in which you shall see the Names, and then in Arithmetical Figures, the Summs of Money, that are given every Year to every one, viz. 20 l. 17 l. 12 l. 8 l. 5 l. &c. with some odd Shillings, with a large piece of like Paper so nicely pasted upon the said Summs in each Leaf of the said Papers, that no body had ever Discovered the Cheat that lies under the said pieces, had not the Oldness of 'em, made them come off. You will read every where upon the said pieces of Paper, only the half of the Summs that lie hid under them; so that it appears that after the whole List hath been Subscribed by them who use to Subscribe it, before the Money can be Distributed, they have Distributed but the half of the Money Subscribed (perhaps it is not the first time they have done so:) Besides, if there was no Cheat therein, there was no occasion to Paste such pieces of Paper: Nevertheless, as the List is only Subscribed at the end of the whole List, and Mr. *La Romeliere* hath got but a part of those Papers; the Subscription remains in their Hands, or it may be they burn't it after that deceitful Payment, lest by Death, Fire, or other Accidents, it might fall into some strange Hands; or else, for fear, if they should have

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chanced to be betrayed by him to whom it is trusted, they should be convinced by that only thing of a true Robbery: It is the more Expedient, I say, to seize on the said *Ayard* before they send him secretly out of the Kingdom: That we have a fresh Example of an Ecclesiastick Profelyte Named *Petrini*, who came with Mr. *La Romeliere*, *Clemaron*, and me, to Justice *Bealing*, to make Affidavit against Mr. *M* — *y* a *French* Refugee Minister who called himself a *Roman* Priest and a Jesuit, to make him return back to Popery by fair promises, having given him a Note of his own Hand for that purpose, as you may see in the Preface of the Book, intituled, the *French* Plot found out against the *English* Church, or a Manifesto, &c. which *Petrini*, say I, according to all likelihood, they have made go away from *England*, according to their usual Custom, which is this: one of the League goes and says, Sir, you have drawn the whole *French* Committee upon you by having spoken against Mr. such a one, a *French* Minister; you have ruined your self, and you can no more prosper in this Countrey; the best for you is to go beyond Sea to *Berlin*, you shall be put there into the Pension, or else you shall go into *Switzerland*; if you would go to Mr. such a one, or to the Assembly, and say, you Beseech them to give you some Money to go away from *England*; that you could better get your living in *Switzerland* where they speak *French*; whereas you don't understand the Tongue of this Countrey, they will give you a good Summ of Money to make your Journey, with a Letter of Recommendation. A Profelyte Starving follows that Advice, (as I did in a like Case) and obtaineth presently and without Trouble what he asks for, to wit, a little Money to go over into *Holland*, and a Letter of Exchange to receive Money of a *French* Refugee at the *Hague*, as I did, or in another Town

of *Holland*. Whereupon I desire you to observe by the by, that Mr. *Guilbon*, to ruin all proofs concerning the aforesaid Fact of Perversion, prohibited in this Kingdom, said to Mr. *Benincasa*, a new Ecclesiastick Profelyte, that the said *Petrini* was a Rogue, who had with two other Robbed a House in *Spittle Fields*; but he told him not in what House, nor the Name of the Person Robbed, that he might not be convinced of Falsehood, that being a meer fiction, to save the Reputation and Punishment due the said M——y, one of the League. They have sent likewise the other Profelyte, who was with the said Refugee Minister, and was a Witness against him, into the Countrey, I don't know where.

These things being so, there is all ground to hope, that the Parliament won't refer this Business to the Bishop of *London*, as having been imposed upon by the League; otherwise, the League could wrong the Kingdom, and the Religion, and do any Injustice without fear of any Harm, knowing that the Lords of the Parliament use to refer such things to that Head who can consequently save them by his bare word: in so much that after such a Custom, the League tho' never so much Guilty could go always scot free, which would be an unheard Priviledge; seeing *Chelsea Colledge* hath been inquired into, and the first Ministers of *France*, not only Examined, but also Condemned by the Duke of *Orleans*, when proved Guilty. Should then Justice be excluded from the Protestant Religion, whilst it is exercised in the Popish? ought not rather the Protestant Church to give a good Example to the Idolatrous, or unfaithful Churches, to draw them out of Darkness into Light, and out of the wrong Paths, into the way of Salvation? the *English* Nation would abhor such a stain in her Government and Church; so much the more that the *French* League did what they

they could in Time past, to obtain a Court of Justice of their own, to judge all the *French* in this Kingdom, whereby they might have done what they would, both in the Temporal and Spiritual Matters; but the *English* Justices who are no Fools, opposed it, considering that it was, 1st. an Encroachment upon their Right, an Usurpation of the same, and a Subtracting of themselves from the Judgment of the *English* Courts of Justice, and of the Parliament; 2^{dly}. that through such a Sovereign Power they could have got in time into the first posts of the Kingdom, by being Naturalized, and promote to them the *English* Presbyterians, as well as their *French*, which had been of dangerous Consequence to the Church of *England*; 3^{dly}. that by such a Sovereign Court of Justice, they had got the Honours, Advocations, Presents, and Money, not only of their *French* People, but also of the *English* Folks and other Foreigners, who had any difference with the *French* Folks: which had mightily diminished the Grandeur, Power, and Purse of the *English* Lawyers and Magistrates. One may say, that that was a right way to pull down with time the Church of *England* with the help of the Dissenters, the *Scotch* Men, and *Holland*. Beware of those Counterfeited Lambs who have the walk and the voice of the Sheep.

Mistrust is the Mother of Safety.

Justification of the Work.

Perhaps some will say I have wanted Charity towards the *French* Committee, and those that are joined with 'em in a League for their Common Interest, by calling them Unjust, Hypocrites, Liars, Wicked, &c. but I desire the publick to Consider, that I have done nothing in that but to imitate Christ in my just and necessary Defence, my Neigh-

Neighbour's, and the Protestant Religion, those against whom I have written being of the same Spirit, as those Ancient Pharisees, whom Christ used in the like manner, to discredit them and to undeceive Men of the good opinion they had of 'em, by giving their Character, and calling them by the Name their Deeds deserved, Serpents, Generation of Vipers, Hypocrites, Ravenous, Wicked, Unjust, Robbers, Merciless, Faithless, &c. that Men should not believe them upon their bare Words. 1st. he called them Serpents and Generation of Vipers, as it may be seen, *Mat. 23. 33.* 2^{dly}. Hypocrites, *Mat. 23. 14. Luk. 11. 14.* 3^{dly}. Ravenous, Wicked, Unjust, *Luk. 11. 39, and 42.* 4^{thly}. Robbers, *Mat. 23. 14.* 5^{thly}. Merciless, Faithless, *Mat. 23. 23.*

Add thereunto that I have with a great many other Profelytes a long and consummated experience of the Carriage and Actions of this new Offspring and Successors of Pharisees who run so many invisible Swords through the Hearts of the Ecclesiastick Profelytes, so often, and during so many Years, that even Christ could not resist nor bear their Darts without Preaching openly against their Hypocrisy and Wickedness, whereby they have made themselves Murderers both of the Body and the Souls; 1st. of the Body, by cutting off one's subsistence without shewing Cause or proving any, and by hindering them from getting their Bread, with ruining their Reputation; 2^{dly}. of the Souls by preventing by their Scandal and Injustices, the Papists of this Countrey, from turning Protestants, and being the cause, by the same, of the Profelytes and poor *French* Refugees's Damnation: which makes the Profelytes believe the Temporal Interest is their Rule, and not the Law of God, nor the Religion of Christ.

Querunt quæ sua sunt, non quæ Jesu Christi.

Don't say neither, that the Expressions used in this
Book

Book are too strong and too violent; for you must observe that there are three sorts of Readers, Noble, Gentlemen, and Tradesmen with the Common People, or Learned, half Learned, and Ignorant. I know, that as for the first Rank of Men and some of the Gentry, Moderate and Soft expressions are the best; but you must own also to me, that for some of the Gentry who are only half Learned, as also for Tradesmen, but especially for the Common People, strong and right Expressions are the best, as being the fittest, to represent better and unfeignedly the Character that befits the Wicked, as also the better to move the Course, and Infatuated Minds of the said Readers or Hearers, prevented by their Priests and Elders; that the cure of their Souls may not be stay'd by flattering with moderate and soft expressions, that's with sweet Remedies, their Sickneses, Wounds, and Ulcers: but rather, that the Peoples Mind being duly and justly incensed against them by such the most moving Expressions, may have also more Courage and less Loathsomeness to shake off out of Hand the Vail which they had drawn before their Eyes from their Youth. For which reason *John the Baptist* and Christ have used violent Expressions, and therefore I have taken them in this present Conjunction for my Model, having to do against like Persons as they had, and to write or Preach for like Persons, as they did, except the Nobility and Learned, which being joined together will make hardly the third Part of the People: by reason of which I have been unwilling to wrong the two other third Parts by Moderate, or to speak more plain, by Cold expressions.

Now, Pray, hear the Scripture for the finishing and Confirming of this Work.

Matth. 23. 13. *But wo unto you Scribes and Pharisees, Hypocrites; for ye shut up the Kingdom of Heaven against Men, for ye neither go in your selves, neither suffer ye them that are entring, (as the Profelytes) to go in.* Matth.

Matth. 23. 2. *The Pharisees sit in Moses Seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not.*

Matth. 12. 34. *O Generation of Vipers, how can ye being evil speak good things (of the Poor and Proselytes out of the Pulpit.)*

Ps. 26. 5. *I have hated the Congregation of the Wicked.*

Psalm 35. 11. *False witnesses did rise up; they laid to my charge things that I knew not.*

Jerem. 9. 2. *'Tis an assembly of Treacherous Men, and they bend their Tongues like their Bow for Lies.*

Ps. 54. 3. *Strangers are risen up against me, and oppressors seek after my Soul; they have not set God before them.*

Psalm 53. 3. *Every one of them is gone back; they are all together become filthy, (the French League who are the Scab of the Protestant Religion, and the Scurf of Christ's Flock;) for,*

*They in counsel do Conspire
to charge me with some ill. Psalm 55. 4.
At the end of the Common Prayer Book.*

But this is my Comfort for my good Cause and Innocency against that League of Strangers.

Psalm 57. 17. *But I unto my God will cry,
to him for help I flee,
The Lord will help me speedily,
and he will succour me.*

